Knowledgeable Discourses

Vol 1

Contents

Preface
b

For the guidance of man and to save him from deviation, ALLAAHI sent the chain of Ambiyaa'. The last link was the pride of the universe, Hadhrat Muhammad ε. He ε brought the message of ALLAAH to the people and joined the servants to the real deity. After him ε, this responsibility fell to the scholars. They fulfilled this responsibility in a good way in every era. Together with teaching the book and wisdom, they advised and lectured, thereby purifying the souls. They showed a practical example of, 'Indeed the scholars are the heirs of the Ambiyaa.'

One of these great scholars is a towering personality, the great Muhaddith, the speaker of Islaam, the commentator of Hujjatullaah al Baaligha, faqeeh un nafs, Hadhrat Maulana Mufti Sa'eed Ahmad Palanpuri daamat barakaatuhu (Shaykh ul hadith and Head Teacher of Dar ul Ulum Deoband). This is the first volume of his discourses, titled 'Knowledgeable Discourse' presented to the readers. ALLAAHI blessed Hadhrat with many good characteristics and perfections. His subtle enthusiasm, simple and valuable nature, balance in his temperament, a great share of the ability to differentiate between truth and falsehood, right and wrong. He is unique in this era in terms of realities (haqaa'iq) and recognition (ma'aarif). Because Hadhrat wrote the commentary of Hujjatullaah al Baaligha of Shah Wali ullaah Dehlawi α, it is called Rahmatullah al Waasi'a (published in 5 volumes and widely accepted) and he is teaching it well for the last 15 to 20 years in the great deeni lecture halls of Dar ul Ulum Deoband. Therefore, he has a special relationship with the wisdoms of shari'ah. Consequently, every lecture, discourse and every knowledgeable writing of his was filled with knowledgeable points, subtleties, and wisdoms. When he would lift the veil off

the secrets of the verses of the Qur'aan and Ahaadeeth then it would be felt as though a great ocean of knowledge and sciences was let to flow. Together with deep knowledge, ALLAAHI blessed him with the method of speaking, such that it is difficult to find the like of him among among contemporaries, let alone the scholars of the past. Every lecture and discourse of his has excellent sequence and it is a path to make the difficult easy. It is also a treasure of knowledge and wisdom.

The masses and elite listen to his magical discourses, filled with knowledge and wisdom, and that are unparalleled and unanswerable with enthusiasm and interest. Due to his special way of explaining and wise way, he is especially accepted among the modern educated class. Apparently, there does not seem to be any emotions and shouting, no exaggeration in speech, no lecturers method, but the discourses are so effective and magical that the listeners' bodies become ears and the people of knowledge begin to praise.

The travels of Hadhrat are to approximately three areas. First he travelled to Bolton. The cause of this travel was Maulana Qaari Ya'qoob Naanji. He is a graduate of Dar ul Ulum Deoband and he was theImam of Masjid Tayyibah in Bolton. Qaari Saheb wrote to Hadhrat that come to us during Ramadhaan. My father (Hadhrat) replied, "What shall I come there and do? I am not a lecturer, not a teacher and the talks of a teacher are not a cause of interest for general Muslims." Qaari Saheb replied, "We did not request you to lecture during Ramadhaan. We only called you to come and stay with us." Now, my father did not have any excuse of rejecting. Subsequently, the first journey to Britain he undertook when there was not even a British embassy in India. The visa was given at the airport.

When my father reached Bolton, the people insisted that he lectures. Subsequently, he began to lecture in the way that he

teaches. People listened with great interest and during summer, when there are two hours after Asr, people would listen with great interest, while fasting. He then happened to go to Bolton for a few years and the chain of lectures continued. The lectures of that time were mostly not recorded.

In London, there is a old student of my father's, Maulana Ismaa'eel Seedat, who is the Imam of Masjid Quba in Stamfor Hill. Upon his return, my father would stay at his house for a day. He made a request that Hadhrat should stay for one Ramadhaan at his Masjid. First Hadhrat refused and said, "The people of Bolton will not give permission at any cost. If you want, you can speak to them." Subsequently, the people at Masjid Quba spoke to the people in Bolton and through mutual consultation it was decided that one year Hadhrat will stay in Bolton and one year in London. Subsequently, the program was decided in this way.

The effect of these lectures was that two fitnahs were removed from the Masjid and no one had the courage to come and speak boldly to Hadhrat. On one occasion, the khilaafat committee took time to speak. Hadhrat gave them time. They came at twelve at night when Hadhrat had completed his lecture. Hadhrat welcomed them with a smiling face, gave them meals. Upon completion of meals, when he sat, then a youngster asked, "What is the ruling of establishing an Islaamic government?" Hadhrat replied, "It is obligatory." Hearing this reply, he was silent. After some time, one person said, "If it is obligatory, then why do you not participate in our cause?" my father replied, "You left a question in between." He said, "What is it?" Hadhrat replied, **"Now ask, where? i.e. where is it obligatory to establish an Islaamic government?" he said, "Yes, this question remained." My father replied, "It is obligatory in a place where it is possible, like in Muslim countries, Egypt, Iraq, Iran, Turkey, Jordan, Bangladesh, Pakistan etc. It is possible to**

establish an Islaamic government there. You should go there and make effort.

They said, “Lives are taken there.” Hadhrat said, “Yes, so here in Britain where the Muslims are breathing in peace, where there is currently no possibility of establishing an Islaamic government, here, why do want to cause a commotion and destroy the peace of the Muslims?” They were silenced at this reply and they went such that this fitnah also left Masjid Quba.

This continued for a few years. Then there is an old student of Hadhrat in Toronto, Canada by the name of Maulana Ibraaheem Shaji. He wrote to my father that he should spend a Ramadhaan in Canada as well. Hadhrat said, “Speak to the people in London and Bolton.” They spoke to Maulana Ismaa’eel Seedat and made him happy with insistence. Subsequently, he came to Toronto for the first time a few years ago. At that time, the number of Muslims in Toronto was very small and there was just a Masjid or two. Then, he stayed at the house of Maulana Sayyed Abdul Haqq and he would go to different Musallahs and then deliver lectures after Salaah. All praise is due to ALLAAH; there were many good effects of this. Then the number of Muslims increased and Masaajid increased. The Masjid in Thorncliff, Dar us Salaam came about. Then Hadhrat stayed in the Masjid. Now, his way was that he would spend one year in London and one year in Toronto and he would nurture the people through lectures and discourses.

Thereafter, the people New York and Chicago, USA requested that he spend a Ramadhaan there too. He gave the same reply that they should speak to the people in London and Bolton. They spoke and accepted. Subsequently, he began to spend a Ramadhaan in America. In America, instead of staying at one place, he would go to different places and would deliver lectures for reformation. People would participate in droves

and with great interest; the scholars would especially take to him. Wherever Hadhrat would go, the scholars would give special importance to participating and would take great benefit from his knowledgeable discourses.

There is no link between lectures and a teaching lesson. The one who is successful in teaching is not successful in lecturing and the one who has ability in lecturing; his teaching will be negatively affected. The reason for this is that the way of teaching is based on proofs and the way of lecturing is addressing. Proofs mean that it is backed by proof and addressing means a method that attracts the hearts, even if the talk is weak. There is nothing weak discussed in a lesson. Only things that are resolute give life to a lesson. If resolute things are spoken of in an addressal, then the lecture will lack vigor, this is because in a lecture, that which must be addressed is definitely found.

In summary, to combine both good characteristics is to bring two opposites together. Then, if teaching overpowers, then that is what comes over the audience. If the lecturing way overpowers, then in a lesson of Mukhtasar al Ma'ani, one will find the enjoyment of a lesson of Seerah.

The way of teaching is overpowering in Hadhrat. He always speaks based on proof. He does not ever speak weak things. All his lectures are filled with knowledgeable subject matter and you will find such things in his lectures which you have hardly ever read in any books. Therefore, we have named these discourses, 'knowledgeable discourses', i.e. lectures that are filled with wisdom. The readers should read these lectures with this mind set.

Although the way of teaching and knowledge is dry, the discourses of Hadhrat are not. This is because Hadhrat considers two things especially in his lectures; one is difficult subject matter. He explains this twice or thrice. He sometimes

repeats the words and he sometimes uses new words to repeat the explanation of a subject matter. This was also the way of Rasulullaah ε. In Bukhari, Hadhrat Anas τ reports that Nabi ε would sometimes repeat something thrice so that his talk could be understood well. Hadhrat used to practice on this Sunnah. That is why deep knowledgeable subject matter could be understood. Secondly, he would explain anecdotes and subtle points during the lecture. When the minds of people would be tired, he would immediately mention some incident that people would laugh and the minds would be fresh to hear the next talk. However, the stories were not for the sake of stories. He would also draw conclusions from them. Therefore, the enjoyment would be doubled.

However, when his discourses came into book form, then the repetition was removed because in conversation it is enjoyable but in writing it will create dislike. However, the reality remains because from them conclusions were drawn. Therefore, the discourses in book form are also not empty of enjoyment.

For a few years, the people have been recording the lectures. First cassettes were prepared and they were given to my father with the request that they should be compiled in book form. My father would bring them and give them to us and we did not consider any sequence for them. Everything was compiled. Now we did not gauge where to put each lecture and when it was given? It was not even necessary to know this. What is the benefit of counting the pits when eating mangoes! Subsequently, this first volume has the lectures of different times. Some are very old and some are the new lectures of last Ramadhaan.

It was the routine practice of Hadhrat to lecture for an hour or an hour and a half after Taraweeh in Ramadhaan. Then he would have meals. A gathering of masaa'il was then held. People would ask different questions and my father would

reply in detail. The people would also record this on tape. However, it was not separate, it was with the lecture. After Asr, he had the routine practice of reading from a Hadith book. Generally, he would keep Riyaadh us Saaliheen, compiled by Imam Nawawi α and read various Ahadith from there. He would provide the commentary for them as well. This part was also not separate. It was part of the cassette recordings. Subsequently, this first volume has 16 lectures and at the end, there is a short section on masaa'il. In the forthcoming parts, we will strive to place more in the section on masaa'il so that the readers can benefit from it as well.

Countless deviated sects are found in Europe and America. It was not the nature of my father to lecture against a sect. However, when there was a question, he would explain in detail. He would not have any rancour, nor would he use a harsh tongue. He would also not consider these sects. He would explain their deviation in a knowledgeable way. Subsequently, they would also participate in the lectures and would listen attentively. Even if they were not reformed, but those who were affected by the talk would come under control.

From these sects, most of them would keep themselves separate from the Ahl us Sunnah wal Jama'ah except for two. Ghayr Muqallideen and Maududi. People would make the effort to ensure credibility that we are also on the truth and are counted amongst the Ahl us Sunnah wal Jama'ah when the reality was not that. You will find the complete detail in the lectures that the ghayr muqallideen have differences with the Ahl us Sunnah wal Jama'ah on principal issues. In principles, together with differences, two groups cannot be the same. The deviation in thought of Maududi and the turning away in his temperamentwas explained in detail in a lecture by Hadhrat in New York. However, this lecture could not come into this volume. Insha ALLAAH, it will come in a forthcoming volume.

Method of study: when he would come across a new book, and whoever did not have the opportunity and he come not read the entire book or that person did not need it, then his method of study was that he would look at the contents and he would read that which would be of benefit. It was not necessary to read the entire book. Therefore, a title has been added to each lecture. Through these titles, the subject matter of the entire book can be studied in one glance.

For a long time, the thousands of students of Hadhrat spread out in the country and overseas, this hope in their heart is stretching that the discourses of Hadhrat should be compiled and published so that the generations coming until the day of Qiyaamat can benefit from his munificence. Subsequently, the writer, when I was a teacher at Jaamia Ashrafiyya Rander, Surat in 1996,97, then a few lectures of my father were compiled with the help of a cassette player. However, it was the desire of the writer that these lectures of Hadhrat be published after he edits it. However, Hadhrat could not edit it on account of his innumerable engagements and it was delayed. During this time, my younger brother, Maulana Mufti Muhammad Sa'eed (Ustad at Jamia al Imam Anwar Shah Deoband) also compiled many lectures of my father. Today, this lowly one prostrates before the real benefactor, and beneficent Rabb that ALLAAHI has fulfilled the hope of thousands of lovers, associates, the writer's and his brother's. We have the honour of presenting the first volume of the discourses of Hadhrat after he edited it. Whatever gratitude is shown for this great bounty, it will be less.

The greatest characteristic of this collection is that Hadhrat read every word and he has made it worthy of publication, otherwise we know of our deficient knowledge, inability, and inexperience. This great knowledgeable work is definitely beyond us. Only through the help of Hadhrat was it made worthy of publication. The readers are requested that if there is

an error somewhere, they should overlook and inform us so that it could be corrected in future,

Husayn Ahmad Palanpuri son of Hadhrat Maulana Mufti Sa'eed Ahmad Palanpuri

20 Dhul Hijjah 1430.

The subject matter of the Masnun Khutbah

ان الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من
يهده الله فلا مضل له ومن يضلل فلا هادى له واشهد ان لا اله الا الله وحده لا شريك له
واشهد ان محمدا عبده ورسوله (ارسله بالحق بشيرا ونذيرا بين يدى الساعة ، من يطع
الله ورسوله فقد رشد ومن يعصهما فلا يضر الا نفسه ولا يضرالله شيئا

There are valuable subjects in the Masnun Khutbah

Elders and brothers, the Khutbah that I have recited is the Khutbah of Rasulullaah ε. There are many valuable subjects in this Khutbah that should remain before a believer. He should never be neglectful of them. However, we do not know Arabic. Therefore, we understand that something is being read for blessings. In fact, some people begin the recording after the Khutbah has been recited. I therefore want to tell you today regarding this subject matter and I want to explain this Khutbah.

'All praise is due to ALLAAH', indeed all praise is due to ALLAAH. No one other than ALLAAH deserves any praise. If they are, then it is also given by ALLAAH. This is because nothing on its own is worthy of praise. What becomes worthy of praise, it is because ALLAAHI has made it worthy of praise. For example, someone is beautiful. The shape of his/her nose is such that people are forced to praise it. So, this person has not created his nose himself. His parents did not create it, but ALLAAHI created it. It is stated in the Qur'aan, 'and indeed We have created you then fashioned you' (al a'raaf, 11).

So, we say that someone is very beautiful, his beauty has been created by ALLAAH or we say that the Taj Mahal is very grand, that is not praise of the stones and bricks, it is praising

the architect and ALLAAH has made the architect a master. So this praise also returns to ALLAAH.

From these examples it is understood that nothing in the universe is worthy of praise on its own. Whatever is worthy of praise, it is on account of ALLAAH creating it. Therefore it is said, ‘indeed praise is for ALLAAH.’ There is none worthy of worship but Him.

The praise of ALLAAH

When all praise is due to ALLAAH, then it is our responsibility to praise ALLAAH. Therefore the next sentence is **‘We praise Him’.** The meaning of praise (hamd) is to characterize someone with good qualities. We attest that all good qualities are for ALLAAH; good characteristics are in His treasure. He did not borrow it from someone and there is no good characteristic that is not in Him. The good characteristics of others are borrowed. ALLAAHI has given them. We attest to this.

Asking ALLAAH for help

‘and we seek help’. This is in matters that are not habitual (the causes of which are hidden). So it is not permissible to ask anyone but ALLAAH for help, and in general matters (daily affairs), although it is permissible but it is stated in a Hadith that if the laces of your sandals break, then you should ask that too from ALLAAH. So, the servant should ask ALLAAH for help in every condition. And whatever the speaker talks, the only helper is ALLAAH. We cannot explain anything without His help. It is only through His divine given ability that whatever is explained, is explained, and nothing else.

Forgiveness of shortcomings

'and we seek forgiveness from Him.' For what (is forgiveness sought)? What shortcomings occur? There were shortcomings in praising ALLAAH. Whatever praise of ALLAAH we were doing, we could not do it according to its right (as He is deserving of praise). This is our shortcoming. We seek forgiveness from ALLAAH upon this shortcoming that, O ALLAAH, the right of Your praise which we could not fulfill, this is our shortcoming. So forgive this shortcoming of ours.

In Surah adh Dhaariyaat, mention is made of the good servants of ALLAAH and their work is explained. It is said; indeed the muttaqeen will be in gardens and springs and whatever their Rabb gave them, they are taking, i.e. after reaching Jannah, whatever bounties their Rabb will give them, they are taking those bounties. They were pious before this, i.e. they did good deeds in the world and came. In lieu of this, they are getting this Jannah and its bounties. What are the good deeds that they did in the world and came? When they were in the world, they slept for a little while at night and a major portion of the night they spent in the worship of ALLAAH, in TaHajjud, in Salaah and in Dhikr and tilaawat and they would seek forgiveness at the end of the night. (Verses 15-18)

I also wish to explain the subject matter of the verses that state that the good servants of ALLAAH, the abstinent ones, they worship ALLAAH, praise ALLAAH and are not involved in pride and deceit. This is because they know that if the entire universe begins to praise Him and engage in His worship, then too they cannot fulfill a millionth part of the greatness and majesty of ALLAAH. Forgiveness is sought for this shortcoming.

Besides this, every person makes mistakes, they are sinners, sins come from us all the time. Therefore, Istighfaar should be

done continuously. No moment should be left. Subsequently, after praise, the subject matter of Istighfaar is mentioned.

If the self of a person is evil, then it is not fortunate

‘and we seek protection from the evil of our selves.’When evil is created in the self, then it is not good. Things can be done with apparent evil, a person will repent and correct his life, but when the self is hollow, then there is no good for man. Therefore it is said, ‘we seek protection from the evil of our selves.’ i.e. our selves should not become evil. If a person does evil with his hands, he says, ‘Oh, what has happened from me!’ therefore, it is easy to wash that sin away but if the heart intends evil and the hand did a sin upon the heart telling it, then it is very difficult to wash that sin away.

Remember the story of Musa υ that comes in the Qur’aan. When he struck a Copt, then ALLAAH knows best where the blow fell, that the person did not even get a chance to ask for water. **The action of Hadhrat Musa υ was that of the hand, the intention of the heart was not behind it. What was the condition of the heart? ‘he said, ‘this was from the actions of shaytaan.’ i.e. Shaytaan prompted me to do it.From this we learn that he did not strike based on the pushing of the heart and with the intention of killing, but it was coincidental. He intended to warn, but the person died.**

On another occasion Hadhrat Musa υsaid in the court of ALLAAH, ‘o my Rabb, I have oppressed myself, so forgive me. So ALLAAH forgave him.’ Look, the slip was immediately washed and his work was done.

The reason for this is that it was only the action of the hand. The intention of the heart was not behind it. If somebody does this based on the prompting of the heart, e.g. he shot someone

based on the prompting of the heart or he sliced with the knife, then he will pass his entire life but he will not get the divine ability to repent.

Anyway, when the heart is hollow, then the matter is very difficult and when the heart is correct, and the limbs commit a sin, then the matter is not difficult. This is because in this case, a person will get the divine ability to repent and all his sins will be washed with repentance.

Miserliness is something natural but the miserliness of the heart is evil

Example, every person is miserly. ALLAAH has placed miserliness in the heart of every person. If you show a coin to a child of 6 months, it will immediately stretch its hands forward and will take it. If you then ask for it, it will not give it. If you force, it will cry. This is miserliness, whereas it does not even know of what use will the coin be but whatever is in the nature, it is made apparent during childhood. On one occasion Rasulullaah ε was delivering a lecture. One of his grandsons came from the house. He was wearing a long kurta and he did not learn how to walk properly as yet. He therefore sometimes fell and then stood up. When Rasulullaah ε saw him falling and getting up a few times, he came down from the pulpit, took the child into his lap and said, ‘indeed you make miserly and cowardly and keep ignorant but you are the flower of ALLAAH.’ (Tirmidhi #1907)

On account of children, a person gathers wealth. When the time of fighting comes, he will hide under the bed and he will not even leave to seek knowledge because he has to earn for his children but love for children is a natural matter. They are the flowers of ALLAAH, people smell them!

Anyway, miserliness is natural in man and there is no problem with it, but if the heart becomes miserly, then the

matter will become very bad. The Qur'aan states, 'those who have been saved from the miserliness of the selves, they are successful.' It is impossible for a person to be purified from miserliness because miserliness is in the nature of man. There will be some effect of it made apparent. There is also no evil in it, evil is in that miserliness whose effect reaches the heart and the heart becomes miserly.

Similarly, if evil comes from a person apparently, then there is no problem. He will get the divine ability to repent, but if the self is hollow, then the person will not know. Therefore, protection is sought from the evil of the self in the Khutbah.

Seeking protection from evil deeds

'and from our evil deeds', i.e. we seek protection with ALLAAH from evil deeds, that, o ALLAAH, save us from evil deeds and grant us the ability to do good deeds. Evil deeds are evil anyway; whether the heart intends it or not. **The punch that Hadhrat Musa υ gave was not intended by his heart, then too he sought forgiveness.**

Whoever is guided by ALLAAH cannot be led astray by anyone

'he who is guided by ALLAAH, there is no one to misguide him'. He who is guided by ALLAAH, is brought onto the straight path and no power in the world can deviate him. The story of the magicians has been mentioned many times in the Qur'aan, the magicians who faced Hadhrat Musa υ. When ALLAAH granted them guidance and they became Muslims, then although Fir'awn made big promises from before that if you win in the field, I shall give you this and that and make you a member of the special court, but when they accepted Islaam, then Fir'awn began to threaten them. He not only threatened them, but he carried it out. He said, 'I shall cut

off your hands and feet from opposite sides and I shall crucify you on the branches of trees.’ Fir’awn did this but not a single magician turned from Imaan. They gave their lives in the condition of Imaan and clearly said to Fir’awn, ‘do whatever you want, we are now ALLAAH’s and they made du’aa’, ‘ o ALLAAH, pour patience upon us, if You do not pour patience upon us, then we will not be able to stand firm.’

Subsequently, ALLAAH caused the river of patience to flow upon them and they happily went to be crucified and gave their lives. However, not a single one of them moved from their Imaan because ALLAAH gave them guidance and he who is guided by ALLAAH, no one will deviate him.

A similar incident is mentioned in Surah Burooj. The incident is that a few people believed. The king of the time got massive trenches dug and filled them with wood and lit a fire. He placed huge cauldrons on it and heated oil in it. Then he called each believer and said to him that leave Imaan, otherwise you will be thrown into the fire. No one left Imaan. All of them accepted to be thrown into the fire. On this occasion, a woman was brought in whose lap there was a child. The same thing was said to her. She did not accept to leave Imaan. The police took the child from her lap and threw it into the cauldron. Every person can gauge what the state of the mother’s heart was at that time. The Hadith explains that there was fear that she should not show any impatience. **Subsequently, ALLAAH let the child speak, it spoke from the oil in the cauldron, ‘mother, do not worry, I am in great enjoyment, come with me!’**

Think, the Imaan of the woman was protected through the child. Who did this? ALLAAH saved it. When ALLAAH guides someone, then no power in the world can snatch that Imaan.

One gets a type of Imaan from one's forefathers, Imaan coming through the generations. This Imaan is so weak that the hurricane of fear comes, then it is sacrificed, people turn renegade, they see some benefit in the world and leave Imaan. Daily incidents like this happen. Why does this happen? It happens because this Imaan was inherited. It has come from generation to generation. It is not the Imaan that was asked of ALLAAH. Therefore, its condition is weak. It cannot face conditions.

The condition of a new Muslim is better than that of a Muslim

In contrast to this are some non-Muslims who accept Islaam truthfully. They study and become Muslims. They are firm Muslims, their Imaan is not affected by any calamity or any harm.

The incident of a non-Muslim student: he became a Muslim by staying with Muslims. He used to shave before accepting Islaam but after accepting Islaam he let his beard grow. His Muslim companions would all shave their beards. They explained to the revert that it is not so important to keep a beard in Islaam; there are many Muslims who stay without beards. Keeping the beard is Sunnah, it is not obligatory or compulsory. The revert replied, "Look brother, I do not know that keeping a beard is Sunnah, obligatory or compulsory. I only know that the Deen brought by our master from ALLAAH and he conveyed the Deen to us, he had a beard and he commanded the Ummah to keep a beard. The soldiers under command do not have the right to classify the orders of the commander to be necessary and some not to be necessary. Whatever commands the commander gives, it is the duty of the soldier to carry it out. Our commander is the leader of both the world ; he commanded that we keep the beard. Therefore it

becomes our obligatory duty to practice upon it and we should not engage in debating the status of the command.

This is firmness of Imaan, this is the Imaan given by ALLAAH. The other students, whose parents were Muslim, also were Muslim because of them. Therefore, there was a difference in their Imaan; he had the Imaan that was given by ALLAAH while they had inherited Imaan.

Anyway, whoever is guided by ALLAAH, his roots are so strong that no matter how many blows may come, calamities and difficulties may come, it cannot shake his faith. In fact, however many calamities come, his faith will increase proportionately. Therefore it is said, 'he who is guided by ALLAAH, no one can misguide him.'

Whoever is misguided by ALLAAH, there will be no one to show him the path

He who is misguided by ALLAAH, there will be no one to guide. The Qur'aan states this in various places, 'ALLAAH has placed a seal on their hearts.' The meaning of placing a seal is that now guidance will not enter their hearts. Another place says, 'ALLAAH has enclosed their hearts.' The meaning of enclose is also that now guidance will not enter their hearts. Their hearts become like that flask which is turned upside down. No one can fill water in it, whatever water is filled, it will come out. The hearts of the deviated become like that. They do not accept anything, no matter how much is explained to them, they do not understand because ALLAAH has misguided them. Now no one can guide them.

There is the inclination of the person involved in the matter of guidance and deviation

Why did ALLAAH guide this first person? He wanted it, which is why ALLAAH guided him. Why were the others misguided? They wanted misguidance that is why ALLAAH misguided them. **ALLAAH does not misguide someone by force and He does not guide someone by force.** If a person wants guidance, no matter what stage of it, ALLAAH will show him the path and if a person wants misguidance, then ALLAAH will misguide him but once ALLAAH has guided a person, no other power can misguide him and once ALLAAH has placed a seal on the person's heart, no one can open it. The Qur'aan states, 'regarding whoever ALLAAH intends to guide, He opens his chest to Islaam and whoever He intends to misguide, He straitens his chest and straitens it abundantly, and constrains the heart so much as though he is ascending the sky. Now he does not hear the call of guidance.'

On one occasion, the Jews said, "our hearts are covered." i.e. we practice upon the Tauraat and there is faith in our hearts and together with this, our hearts are covered. Now the evil influence of outside cannot enter it, as though they stated Islaam to be evil influence. ALLAAH said, "they are sealed but filth is filled inside. The covering is over the filth. Now nothing good can enter it. ALLAAH said, 'in fact, ALLAAH has cursed them.' **The meaning of curse is that your hearts have taken evil and are sealed; now no goodness can reach your hearts.**

In another verse, ALLAAHI states, 'indeed you cannot guide those whom who like but ALLAAH guides whoever He wants'. Once the heart has been covered, then it is not in the ability of Rasulullaah ε to give guidance. The Qur'aan states in various places, 'can you make the deaf hear or show the

blind?' scream all you want, the deaf cannot hear and strive in abundance, the blind cannot see.

Summary: if a person wants guidance with an open heart, he wants to come onto the straight path, then the court of ALLAAH is not a court of hopelessness. Bounties come from His court but only when someone comes to take them. The bounty of guidance is not given by force. Therefore, my brothers, open your hearts, turn to ALLAAH, listen to talks of the Deen of ALLAAH, study and read, and know that the life of this world is not everything. Another life is to come, which is the real life. The life of the world is to prepare for it. Therefore, desire guidance. If ALLAAH grants guidance, then Insha ALLAAH, no one can deviate andif the decision of guidance does not come from ALLAAH, then no one can bring you onto the path of guidance.

Testifying to Tauheed and Risaalat

'I testify that there is no deity but ALLAAH and I testify that Muhammad is His servant and Messenger.' I testify is said, not we testify. Until now, the plural form was used, it was said on behalf of everyone, we praise, we seek forgiveness and we seek protection with ALLAAH. However, the words that come now are for one person. Rasulullaah ε used the single form. Therefore, he wanted to participate in it as well. Now the listeners should also say, I also testify that there is no deity but ALLAAH, He is the sole deity, and He has no partner. And I testify that Muhammad ε is the servant and Rasul of ALLAAH.

It was necessary for Rasulullaah ε to testify to his own Risaalat

Rasulullaah ε says, 'I testify that Muhammad is his servant and Rasul.' This is because Rasulullaah ε had two standings; one is being the servant of ALLAAH and the second standing

is being the Rasul of ALLAAH. The message that Rasulullaah ε received from ALLAAH and gave to man, he also gave himself. If Salaah was compulsory on others, then it was compulsory upon him too. In fact, it is said that TaHajjud was compulsory upon Rasulullaah ε. Fasting was compulsory upon others so it was compulsory upon Rasulullaah ε as well. Whatever form of worship was compulsory on others, it was also compulsory upon Rasulullaah ε. There is no form of worship that was compulsory on others but was not compulsory upon him.

It is such that in comparison to the Ummah, there were more rulings that applied to Rasulullaah ε and there were certain specialties of Rasulullaah ε in mutual affairs. The Ummah could marry a maximum of 4 women at once but there was no restriction for Rasulullaah ε. There were reasons for the specialties in mutual affairs but as far as worship is concerned, the amount of worship that was compulsory upon the Ummah was compulsory upon him too.

Why was zakaat not obligatory upon the Ambiyaa?

If someone says that zakaat was not obligatory upon the Ambiyaa, so where has the equality remained? The reply is that zakaat was also obligatory upon them. If they had wealth, then they would have also completed this duty. It is stated in Surah Maryam by 'Isa υ, 'I have been given the command of Salaah and zakaat as long as I live.' However, no wealth was gathered in the possession of the Ambiyaa. It came in the morning and by evening it would be spent, so where would zakaat become compulsory?

If someone says that Hadhrat Dawood υ and Hadhrat Sulayman υ were kings, so zakaat should have become compulsory on them? The reply is that why are you going to

Hadhrat Dawud υ and Hadhrat Sulayman υ? Our master Rasulullaah εwas a king. He was the head of the Islaamic government and the poverty of Rasulullaah ε is known. So, when the condition of this king is this, then why can the condition of the other kings not be the same? They were Ambiyaa and he is also a Nabi.

Not only amongst the Ambiyaa, but such people have passed in the Ummah too. Hadhrat Abu Bakr τ was also like this, Hadhrat Umar τ was the same. Hadhrat Umar bin Abdul Aziz α became the khalifah after 100 years had passed. He was the same. In the close past, the Moghul King, Hadhrat Aalamgheer α. He ruled over the undivided indo-pak subcontinent for 54 years. His condition was the same. When he passed away, he had nothing. He used to write the Qur'aan and sell the copy and bear his household expenses. He took the treasure of the government to be public property.

Putting servant hood and Risaalat together

Nevertheless, Rasulullaah ε says, 'I testify that Muhammad is His servant and messenger'. This was the status and rank of Rasulullaah ε. It is not permissible to lift him above this rank, and it is also not permissible to lower him from it. Rasulullaah ε said on one occasion, "Do not exaggerate regarding me like how the Christians exaggerated regarding 'Isa, that they made him divine.'

The status of Rasulullaah ε: being the servant of ALLAAH. To lift him above this and to believe divine qualities for him that ALLAAHI granted him knowledge of the unseen and Rasulullaah ε is omnipresent and Rasulullaah ε has every type of control in the universe; although this is 'honouring' Rasulullaah ε, it is 'appreciation' but it is insolence for

ALLAAHI. It is great insolence to ALLAAHI to lift a servant of ALLAAH, who is a servant, equal to ALLAAH and believe him to have divine qualities. This is disgracing ALLAAHI. Therefore, not only Rasulullaah ε, but any Nabi, whether Hadhrat 'Isa υ, Hadhrat Musa υ, or Hadhrat Uzayr υ, the status of all of them is that they are the servants of ALLAAH, not just any servants but they are also the Rasuls of ALLAAH, they are also Nabis. These two things come together and harmoniously this is his ε status and rank.

Although the previous Deens were true, they are now abrogated

ALLAAH sent Rasulullaah ε with the true Deen so that he ε could give glad tidings and warn, before Qiyaamat.

ALLAAHI sent Rasulullaah ε with the true Deen. Now this Deen is the true Deen. Now, there will be no other true Deen. Before Rasulullaah ε came, whichever Ambiyaa' came, and brought a Deen, although the Deen was true, the Deen brought through Aadam υ was true for that time, there was salvation in following that Deen. Then, when Nuh υ came and ALLAAH sent a Deen through him, then it was the true Deen for the time and in following him there was salvation and the Deen before it was abrogated. Similarly, the time of Ibraaheem υ came, then the time of Musa υ, then the time of 'Isa υ, and through every Nabi, ALLAAH sent a Deen. So all these Deens were true for their time but each of them was abrogated by the other.

So, if someone says that were the previous Deens not true? The reply is thatthey were true Deens but they were true for their time, like the law of a country that exists for a certain time. Then the conditions of the country change, so the parliament passes another law and abrogates the previous one. Now, this will be the way of the country; the new law. In accordance to it will the decision be passed. Now if someone

says that the old law was also the way of the country, so why was decision not passed according to it? So the reply is that indeed it was the way of the country but now decision is not passed according to it. Now decision is passed according to the new law. Then when conditions change, new laws are made and the current one is abrogated.

Understand in a similar way that when Rasulullaah ε came and ALLAAH sent him with a new Deen, now this remained the true Deen. The Deens before it were abrogated. Now there is no salvation in following them. This subject matter is stated in the beginning of the Qur'aan, 'and those who believe in that which was revealed to you and that which was revealed before you.' There are two subjects discussed in this verse,

Rasulullaah ε is the final Rasul

All the books of ALLAAH and however many Ambiyaa and Rasuls came, it is necessary to believe in them. If someone denies one book or one Rasul-Messenger, then he does not remain a Muslim, whether the Nabi has passed or is to come, like for the Ummah of Nuh υ it was necessary to believe in all the Ambiyaa-Messengers that passed and upon their revelation. It was also necessary for them to believe in the Nabi that was to come and the revelation that was to come upon him. This is because this was a chain of all the Ambiyaa and all the revelation comes from the same source. The Nabi and book said this side was sent from ALLAAH and the Nabi and books on the other side were sent by ALLAAH as well. So it is necessary to believe in them all.

The first subject is, 'and those who believe in that which was revealed to you and that which was revealed before you.' This verse does not mention any revelation to come thereafter. From this it is known that no Nabi was to come after Rasulullaah ε. If there was any Nabi to come, then it would have been

necessary to believe in the revelation that was to come upon the Nabi that was to follow. However, it was not said. So it is learnt that Rasulullaah ε is the final Nabi. Rasulullaah ε is the final link in the chain of Nubuwwah. There is no Nabi and no new book after him ε.

It is necessary to believe in the previous Ambiyaa as well as Rasulullaah ε for salvation

The second subject matter in this verse is that after the coming of Rasulullaah ε, as long as a person does not believe in the previous Ambiyaa and previous revelation together with belief in Rasulullaah ε and the revelation sent upon him ε, he can never be a believer. So the nations before Rasulullaah ε like the Jews and Christians, now their salvation lies not in believing the previous Deens. Their Deens were correct in their time but now there is no salvation in believing in them. Salvation lies only in believing that Deen which Rasulullaah ε was sent with because now this is the true Deen.

Is the belief of Tauheed sufficient for salvation? (The exegesis of an important verse)

I have specially mentioned this subject matter because in these countries some people have misunderstanding. The Qur’aan says in Surah Baqarah, ‘indeed those who believe and those who were Jew and Christian and Sabi’i, those who believe in ALLAAH and the last day and do good deeds, for them will be their reward by their Rabb and there will be no fear upon them, nor will they grieve.’ A verse of Surah Maa’idah has the same subject matter (verse 69), from these verses, people understand that it is not necessary to believe in

Rasulullaah ε for salvation. If someone believes in ALLAAH, he accepts Tauheed and believes in his Nabi, and he practices on the shari'ah that came through that Nabi, then he will find salvation in the Aakhirat. It is not necessary to believe in Rasulullaah ε. This is the incorrect meaning of the verse. In order to understand the correct meaning, first look at the condition of the Muslims.

Jannah is not the resting place of anyone's father

Today, our condition is such that whoever's name comes in the register of the Muslims, he understands that Jannah is the resting place of my father. This misunderstanding does not exist only in this Ummah. It was in the previous ummahs as well. At various places, the Qur'aan removes this misunderstanding. **The Qur'aan says that nothing happens on account of identity, but everything happens on account of deeds.** Surah Jumu'ah says, 'the condition of those people upon whom the Tauraat was placed, i.e. the Jews and the Christians who were forcefully given the Tauraat, they were obligated to practice on it even though they did not want to, then they did not lift it, i.e. they did not practice on it. They were Jews and Christians but did not practice on the Tauraat, like many Muslims today who call themselves Muslim but they do not practice on the Qur'aan and Hadith. Their example is like that of a donkey upon which religious books are loaded. 'very bad is the example of the nation that belied the verses of ALLAAH.' There are two forms of belying the verses of ALLAAH, one is to belie like the disbelievers, i.e. not to believe in the verses from the start and one form of belying is to say that I am a Jew but do not practice on the Tauraat.

The person says that he is Christian but he does not practice on the Tauraat and the Injeel. A person says that he is Saabi but he does not practice upon his book. He says that he is a Muslim

but he does not practice on the Qur'aan and hadith. This is also belying the verses in practice. This is the example of these people.

Who was this example told to? It was told to the Muslims. This Ummah was told but at the time when the Qur'aan was revealed, there was no one in the Ummah to whom it referred to.There were no Muslims of this type present at that time, they came about later. In such a case, the way of the Qur'aan is that it explains the example of the Jews and Christians. In a method that shows what happened previously, this Ummah is explained to regarding future spoiling. Consequently, this Ummah was explained the example of the Jews.

From the verse I want to explain that the conditions that affected the previous nations, these conditions we witness today in this Ummah. These conditions have been explained in the light of these verses repeatedly, that look, **the Jannah with ALLAAH is not joined to the name of someone, but it is linked to correct Imaan and pious deeds.** When it was the era of the Jews, then whoever believed in Musa υ, he lived a life according to the Tauraat, there was no danger for him. And if he was a Jew by name, he did not practice on the Tauraat, that it does not necessitate that because he is a Jew, therefore he will definitely go to Jannah.

Similarly, when it was the era of the Christians, this was the law also that there was no salvation based simply on being a Christian. A believer, having faith in 'Isa υ, if he practices on the book, then there will be no danger for him in the Aakhirat.

Similarly, the era of the saabi'een came so this applied as well. Then when the time of this Ummah came, then the same rule applies. **This subject matter is in this verse that whether the person is Muslim, Jew, Sabi'i or a Christian, there will remain the same law for all of them in their era.**

What is the law? He who believes in ALLAAH and in the day of Qiyaamat and he did good deeds, he will gain salvation. He will not get salvation based only on his identity.

Why is no mention made of Imaan in the Rasul?

At this point, someone could say that just as it is necessary to believe in ALLAAH for salvation, it is also necessary to believe in the Rasul. Then why does the verse only say, 'he who believes in ALLAAH', why is 'and His Rasul' not mentioned?

There are two reasons:

First: the nations mentioned in the verse are of different eras. So, when these nations are of different eras, then which Rasul should be mentioned? If it was the people of one era then it would be said, 'believe in a particular Rasul.' Therefore, no Nabi was mentioned, but it was said, 'he who believes in ALLAAH and in the day of Qiyaamat and he did good deeds.' Good deeds are those which ALLAAH showed through the Ambiyaa'. Therefore, all the Ambiyaa of the previous nations, whatever good deeds they showed in their time, if a person will practice them, then there will be no danger. AJew believes in ALLAAH, believes in their Rasul, practices upon the book of the Nabi and does good deeds, then there will be no danger for him. This will be the law for the Sabi'I, the same for the Christian and the same law applies for this Ummah as well.

Second: that which encourages to good deeds: belief in ALLAAH and the fear for the Aakhirat. The special motivating factor is not believing in the Rasul, but when there is exaggeration in this love, then incorrect belief and incorrect actions come about. The incorrect beliefs and actions that are

found amongst the Barelwis, the cause of it is when there is exaggeration in the love for the Nabi. Each of them understand that we are the nation of the beloved, therefore we will go directly to Jannah.

So those who are in this misunderstanding that Muslims, even if they are Muslim by name, they will go to Jannah when they die, they should remove this misunderstanding. The correct meaning of the verse is that only Tauheed is sufficient for salvation: this can never be the meaning of the verse.

The two responsibilities of Rasulullaah ε

What is the duty and responsibility of Rasulullaah ε? It is said, 'giver of glad tidings and a warner'. Those who accept, he gives them glad tidings and those who do not accept, he warns them about the consequences of their deeds, that the path you are treading, the end point is the pit of Jahannam. Then, it is up to them, if they understand or not, whether they tread the path or change course. It is the work of the Nabi to warn. **It is not the duty of the Nabi to forcefully bring the people onto the true Deen.** This is according to the choice of ALLAAH. Those who understood and changed their path, they should be given glad tidings that in lieu of your Imaan and good deeds you will be rewarded with Jannah and you will get these bounties in Jannah.

The recompense of Imaan and good deeds is not in this world

In this world, some people are hopeful of the reward for Imaan and good deeds. It is explained in a hadith that a person came to Rasulullaah ε and said, **"I want to become a Muslim. If I accept Imaan, then what will I get?" Rasulullaah ε said, "You will get Jannah."** He said, "O Rasul of ALLAAH,

stretch your hand." Rasulullaah ε stretched his hand and he took the pledge of Islaam.

In this hadith, Rasulullaah ε did not give any glad tidings of the world that believe, then we shall give you a house to live in, clothes to wear, we will give you wealth, we will give you position. No. Nothing at all. Whatever you get in the world, it is out of the grace of ALLAAH, whatever is written in the destiny of someone, that is what he will get. And in lieu of Imaan you will get Jannah. This is the meaning of 'giver of glad tidings'.

If someone does not accept the talk of the Nabi, he lives a life according to his desires, then the Ambiyaa warn him of punishment and this punishment will not be seen by anyone because it is to come in future. The Ambiyaa give this news, this is referred to as warning. What warning can be given of something that can be seen before you? A lion is standing in front. What is the need to warn regarding it? One is something that is to come. It is not seen but it will definitely come. The work of warning regarding it is called Indhaar.

So the Ambiyaa say that look, if you will not believe what I say, then the world will pass some way or the other but when you die, this will happen and that will happen. **That which the Qur'aan speaks of, it is Indhaar and the work of the Ambiyaa is limited to Indhaar. It is not their work to force someone into the fold of Imaan.** Therefore it is said, 'ALLAAH sent Rasulullaah ε with the true Deen in the condition that he gives glad tidings and he warns.'

The meaning of Rasulullaah ε being sent before Qiyaamat

ALLAAH sent Rasulullaah ε before Qiyaamat. The meaning of (بين يدى) is in front. On the day of Jumu'ah, the

Azaan that is called out when the Imam sits on the pulpit is given (بين يدى الامام), i.e. in front of the Imam. Some people who call out the Azaan understand that when the Imam sits on the pulpit, then he should go near the face of the Imam and call out the Azaan and the spittle coming out of his mouth must fall on the Imam. This is not the meaning of in front of the Imam. The meaning of in front of the Imam is that the Muezzin should not be to the right or left, he should be directly in line, in front. And he should not be out of the Masjid. This is because the Imam will then not see the muezzin, when this Azaan is in front of the Imam. This word was used here as well.

The meaning of Rasulullaah ε being sent before Qiyaamat is that there is no distance between him and Qiyaamat. No Nabi will come in between. Now the deen brought by Rasulullaah ε will last until Qiyaaamat.

Why did ALLAAH take the responsibility of protecting the Qur’aan upon Himself?

It is for this reason that ALLAAH did not take the responsibility of protecting any of the previous books, and the responsibility of the protection of the book revealed to Rasulullaah ε was taken because if the Qur’aan does not remain protected, then the Deen brought by Rasulullaah ε will not be protected. And when the Deen brought by Rasulullaah ε is not protected, then the lamp of guidance will be extinguished. People will remain in darkness. Then how will ALLAAHI take their reckoning? Until Qiyaamat light should remain spread, then if people close their eyes and cannot see the light, it will be their shortcoming. However, the light should spread in all four directions and this light is the Qur’aan and Hadith. They should remain intact until Qiyaamat. The very same Qur’aan and Hadith was before the Sahabah, it was

nothing new. Today, we have the same Qur’aan and Hadith in front of us and until Qiyaamat these two things will remain in front of all the Muslims.

The meaning of: ‘Qiyaamat and I were sent like this.’

Anyway, there is no Nabi between Rasulullaah ε and Qiyaamat. Rasulullaah ε is the seal of the Ambiyaa. This subject matter was explained by means of example in another Hadith, ‘Qiyaamat and I were sent like this.’ And Rasulullaah ε joined his two fingers (the index and middle). What is the meaning of joining the fingers? Some scholars have explained the meaning that just as this finger is joined to that one, similarly, I am joined to Qiyaamat. There will be no Nabi between myself and Qiyaamat, no book or Deen, just as there is no gap between these two fingers.

The second meaning: the scholars have explained that the middle finger is longer and a little in front. The index finger is smaller and a little back. So, Rasulullaah ε was sent that little amount before Qiyaamat. When the smaller finger will be equal to the bigger finger, then Qiyaamat will occur.

Answer to the objection on the descent of Isa υ

At this point, a person can ask that ‘Isa υ will come down in the time of Dajjaal. So where has the final Nabi remained?

The reply is that no difference will come about by his descent. He will not be a new Nabi. He was the Nabi of a previous era. When he will come in the era of Rasulullaah ε,

then he will not practice on the Tauraat and Injeel. He will not guide the people according to the Tauraat and Injeel, but ALLAAHI will teach him the Qur'aan and Hadith. **In two places in the Qur'aan it is stated that We shall teach Hadhrat 'Isa υ four things. The Qur'aan, Hadith, Tauraat and Injeel. So, the Tauraat and Injeel was in his time but the Qur'aan and Hadith was not in his time, so, when will ALLAAHI teach him?** When he will descend close to Qiyaamat then he will be taught these two things at that time. Then, Hadhrat 'Isa υ will practice himself according to both of them and he will also guide the Ummah of Muhammad ε. Therefore, there is no difference in Rasulullaah ε being the final Nabi by Hadhrat Isa υ coming down. Yes, if a new Nabi comes, whether whatever type and he brings a complete new Deen or he brings a new Deen in part, then there would be a problem, but it will never happen.

Why was Hadhrat 'Isa υ lifted and why will he be brought down?

At this point, some people ask that why will Hadhrat 'Isa υ be brought down before Qiyaamat? They ask a second question as well that before Rasulullaah ε, at least 124000 Ambiyaa passed, why was only Hadhrat 'Isa υ lifted? And why will he be brought down? Before him, the Jews killed Hadhrat Zakariyya υ by sawing him. Besides him, the Jews killed many Ambiyaa. So why did ALLAAHI not lift another Nabi? Why was only 'Isa υ lifted?

The three forms of the finality of the Nabuwaat-Prophet-hood

Regarding this, it should be known that Rasulullaah ε is the final Nabi in three ways;

One is that after all the Ambiyaa came, Rasulullaah ε came last to the world. **This is referred to as Khatm Nubuwwat Zamaani, i.e. the finality of Nubuwwat in terms of time, he came last in terms of era.** And all Muslims know this. Therefore, there is no need to clarify this further.

Secondly; he ε was characterized with the quality of Nubuwwah in terms of his being and the other Ambiyaa became Ambiyaa through his munificence, i.e. the chain of Nubuwwah came to an end upon him, like the light of the sun is from its being, it does not take light from anywhere and the light of the earth and moon is temporary, it is taken from the sun. **Similarly, Rasulullaah ε is the light of Nubuwwah and the other Ambiyaa are the moon and stars. They received Nubuwwah through his munificence. This is referred to as Khatm Nubuwwah Rutbi.**

What is the proof of this? The proof of this is that from among the previous Ambiyaa, one of them will come down in the era of Rasulullaah ε as **a Nabi and practice upon the Deen of Rasulullaah ε and he will guide others according to it. From this it is learnt that they will be under Rasulullaah ε.** If no Nabi of the past had to come, then only this much would be said that Rasulullaah ε is also a seal for all the previous Ambiyaa and now when Hadhrat Isa υ will descend and show this in practice, then it will be proven that Rasulullaah ε is also the seal of the Ambiyaa like the future.

Subsequently, Rasulullaah ε once said, "If Musa υ were alive today, then there would be no way out for him but to follow me." i.e. any Nabi of the past; whether it be Musa υ, Isa υ, Nuh υ, Ibraaheem υ, if he has to come in the era of Rasulullaah ε, then he will follow Rasulullaah ε because Rasulullaah ε is the seal of the Ambiyaa. In order to make this apparent and in order to show the world a Nabi will descend close to Qiyaamat and it will be said that look, he suspends his

Nubuwwah and follows Rasulullaah ε. The promise mentioned in Surah Aal Imraan, also mentions regarding this.

Upon this there is a question that this work could take place by any Nabi descending. Whichever Ambiyaa were killed, any of them could be saved from the enemy and could be lifted and could be brought down close to Qiyaamat and the objective would be attained, why will 'Isa υ especially be brought down?

The Maseeh of guidance and the Maseeh of deviation

In order to understand this, understand another subject matter. It is that there are two Maseeh. One is the Maseeh of guidance and one is the Maseeh of deviation. The Maseeh of guidance is Hadhrat 'Isa υ and the Maseeh of deviation is the one eyed Dajjaal. Maseeh comes on the scale of Fa'eel., which also comes in the meaning of Ism Faa'il and in the meaning of Ism Maf'ool. Maseeh in the meaning of Maasih, i.e. one who strokes his hand.**Hadhrat 'Isa υ is Maseeh because he strokes his hand over every sickness and through the passing of his hand ALLAAH gives cure. And Maseeh in the meaning of Mamsooh, one upon whom the hand is stroked.The one eyed Dajjaal is Maseeh because his one eye will be flat, as though someone passed his hand over and that placed has been wiped out and the eye did not remain.**

Every Nabi told their Ummah that Shaytaan is the open enemy of man. He is moving with the mission that people should not tread the straight path. There are many small and big Shaytaans. There was one big Shaytaan in the beginning and there will be one big Shaytaan in the end. **The previous big Shaytaan was Azaazeel, his title is Iblees, i.e. totally hopeless regarding the mercy of ALLAAH. The last Shaytaan is known as Maseeh Dajjaal, i.e. one eyed.** When will he come? The time and era has not been mentioned. The

previous Ambiyaa would also warn their people of his fitnah and Rasulullaah ε also informed us. It is decided that he will come into the Ummah of Rasulullaah ε because now there will be no Ummah until Qiyaamat.

Anyway, wherever the Ambiyaa of the Bani Israa'eel informed regarding the fitnah of the Maseeh of deviation, they also gave glad tidings of the Maseeh of guidance. So, it is as though the Maseeh of guidance is also mentioned in the previous books as well as the Maseeh of deviation. Therefore, when Hadhrat Isa υ will came and said that I am the Maseeh of guidance about whom a particular Nabi has given glad tidings, another Nabi has given, and another too. Then the Jewsdid not believe and said that you are not the Maseeh of guidance, but the Maseeh of deviation. Based on this, the Jews opposed him, except for the 12 Hawaari. And on account of understanding him to be the Maseeh of deviation, they planned to assassinate Hadhrat Isa υ. According to their thought, they assassinated him as well. Now they are waiting for the Maseeh of guidance. Today, if one gets close to the educated Jew and enquires, he will say that the Maseeh of guidance is coming and whoever we killed, it was the Maseeh of deviation. Subsequently, when the one eyed Dajjaal will become apparent, then it is stated in the Ahadith that the Jews will follow him first because they are waiting for the Maseeh of guidance and whoever they killed, according to them, it was the one eyed Dajjaal. Now the Maseeh that will come, he will be the Maseeh of guidance.

Therefore, they will run and follow the one eyed Dajjaal and most of his followers will be Jews. They will want to convince the world that this is the Maseeh of guidance and the Maseeh that came before was the Maseeh of deviation.

Tell me, how can the decision be made that this one eyed Dajjaal is not the Maseeh of guidance, but the Maseeh of deviation? The form is only that whoever is the Maseeh of

guidance, he will come down in that time and both of the Maseeh(s) should come together and whoever finishes off the other, he will be the Maseeh of guidance and whoever dies will be the Maseeh of deviation. Subsequently, Hadhrat Isa υ will come and will kill Dajjaal in front of everyone and the matter will be clarified like two and two is four, that this is the Maseeh of guidance, and this vile one who was killed is the one eyed Dajjaal, the Maseeh of deviation. This is the objective that can only be proven by Hadhrat Isa υ coming down. **This objective cannot be fulfilled by any other Nabi coming down.**

The original subject matter was 'before Qiyaamat', in it there is an announcement that Rasulullaah ε will come before Qiyaamat and no Nabi will come between him ε and Qiyaamat. Also, Rasulullaah εis the seal of the Ambiyaa in 3 ways, one is that he is the seal of the Ambiyaa in terms of era, i.e. Rasulullaah ε will come after all the Ambiyaa, secondly, he is the seal of the Ambiyaa in terms of Rutabi, i.e. all the Ambiyaa became Ambiyaa through his munificence, so his status is the highest.

Thirdly, he is the seal of the Ambiyaa in terms of place, i.e. whichever are the creation of ALLAAH in the universe that are obligated, Nubuwwah will apply there and the books of ALLAAH will definitely be revealed there. Also, the Ambiyaa will be there and their seal will be there too. However, they are all Ambiyaa through his munificence. Originally, he ε is characterized with the quality of Nubuwwah and he was deputed on this earth of ours and this land is the most virtuous and noble land. Therefore, the seal of this land is the original seal and the seal of other lands are seals through the munificence of this seal, this is the seal of Nubuwwah in terms of place.

The deception of the Qaadiyaanis

In these countries of yours, there are Qaadiyaanis and possibly they could lead someone astray. Therefore, listen to what the Qaadiyaanis say; they say that there was two types of Nubuwwah before Rasulullaah ε. Tashree'i and Ghayr Tashree'i. Tashree'i, i.e. a Nabi that brought a new law like Musa υ is a Tashree'i Nabi. Then, whoever else was a Nabi amongst the Bani Israa'eel, they did not bring a new shari'ah, but they served the shari'ah of Musa υ. So they are Ghayr Tashree'i Ambiyaa. The Qaadiyaanis say that Rasulullaah ε was a seal for both these types, i.e. now after Rasulullaah ε no new Tashree'i Nabi will come, nor will any Ghayr Tashree'i Nabi come. However, after Rasulullaah ε, a third type of Nubuwwah began and that is, Ummati Nabi, i.e. an individual of the Ummah will create so much perfection in following him that ALLAAH will grant him Nubuwwah and they say that our Mirza was such a Nabi.

Now, whichever verse of the Qur'aan or Hadith that deals with the finality of Nubuwwah is presented to them, they will immediately say that the two types of Nubuwwah have been completed, these verses and Ahadith deal with them. **It does not deal with Ummati Nabi.** Therefore, there is no need to give them any proof. **Ask them three things; first, ask them that the third type that began after Rasulullaah ε, from which verse and hadith is it proven?** They will turn around. Until the morning of Qiyaamat, they will not be able to present any verse or hadith. Therefore, do not give them any proof of the finality of Nubuwwah, they will not believe, ask them for proof. Secondly, ask them, when was your Mirza born? They will say, in a particular year. When did he become a Nabi? They will say in a particular year. Ask them, what was the space between his time from the time of Rasulullaah ε? They will say, 1300 years. **Now ask that in 1300 years, no other Ummati became a Nabi? They will reply in the negative. The first Ummati nabi is my Mirza. So say to him that in these 1300 years, no personality was born that created**

perfection in following Rasulullaah ε? Abu Bakr τ did not create perfection, Umar τ did not create perfection. Uthman τ did not, Ali τ did not, only your Mirza created perfection?

Thirdly, ask him that after your Mirza, how far is Qiyaamat? He will say, ‘I do not know, but it is very far.’ Now ask, how many Ummati Nabis will come until Qiyaamat? He will say, **‘Now, none will be born, my Mirza is the final Ummati Nabi.’**

So my brothers, the argument is, is the seal of the Ambiyaa the guide of Madinah ε or this Mirza Ghulam Ahmad Qaadiyaani? The entire Ummah says that the seal of the Ambiyaa is the guide of Madinah and these Qaadiyaanis say that no, he is not the seal of the Ambiyaa. The seal of the Ambiyaa is Mirza because no Nabi will come after him.

Another deception; that Nubuwwah is mercy, it should carry on

The Qaadiyaanis ask the ignorant Muslims, is Nubuwwah mercy or is it trouble? Who will say that it is trouble? All will reply that it is mercy. Now the Qaadiyaani will say, ‘should mercy be restricted or should it remain’? Every person will reply that mercy should carry on. Now he will say that after Rasulullaah ε, Nubuwwah carries on because it is mercy and Mirza Qaadiyaani is a Nabi, so believe him.

The reply; **rain is also mercy.** So if it rains all the time, then will it be mercy or punishment? **The real thing is that mercy will be mercy at the time of need and it is also in accordance to quantity of the need, otherwise it will be punishment.** Rain falls at a particular moment and according

to need, then it will be mercy. If it does not fall on time or it carries on falling, then it will turn into the flood of Nuh υ and it will not be mercy. Understand in the same way that when the deen of the previous Nabi did not remain and darkness came into the world and another Nabi will come and will show the light of guidance, then this Nubuwwah is mercy. However, after Rasulullaah ε, this will not be the form. The Qur'aan and Sunnah will remain in its form, no diacritical mark will change. Its spring has not dried. **Now, what will a new Nabi come and do, no matter what form is he in?** What will he do besides spoiling his Deen and abrogate Jihaad, thereby pleasing his British masters? Such a false Nubuwwah is not mercy, but it is trouble, in fact, it is a great fitnah.

Need for mentioning the Qaadiyaanis

In this way, they deceive people and make them go astray and there is need for us mentioning them because they approach us and come amongst us. Look, this locality of ours, there are shi'a in it as well. There is no need to mention them because we have no worry about them. They are separate, we are separate. They do what they do, we do not need to give or take anything from them. However, we have to mention the Qaadiyaanis because they come amongst the Muslims and say that just as there are Hanafi, Shafi'i, Maliki, and Hanbali, we are Ahmadi. So when you turn from a Hanafi to a Shafi'i, there is no problem, from a Shafi'i to a Hanbali there is no problem, similarly, what will be the problem if you become Ahmadi? And take 100000 dollars and whichever beautiful girl you see, you will be married to her.

In this way, they place the desire of wealth and women and spoil the Imaan of Muslims. Anyway, the meaning of 'before Qiyaamat' is that ALLAAH sent Rasulullaah ε with the true Deen before Qiyaamat and **no new Nabi will come between**

Rasulullaah ε and Qiyaamat, not Tashree'i, not Ghayr Tashree'i, not Ummati.

The keys to the success of obedience

'he who obeys ALLAAH and His Rasul will be on the straight path and he has found guidance'. A person cannot attain guidance by simply having a Muslim name or having the good thought about himself that I am a Muslim. Obey the orders of ALLAAH and His Rasul, and then we can attain guidance and success. These are the keys of success.

Disobedience of ALLAAH and His Rasul is hitting ones feet with an axe

'and he who disobeys them, will not harm except himself.' Disobedience of ALLAAH is disobedience of the Rasul and disobedience of the Rasul is disobedience of ALLAAH. The Rasul has not given any command from his own side. The commands given by the Rasul are the commands of ALLAAH. Therefore, only one cannot be disobeyed. Wherever there is disobedience, both are disobeyed. And the one who disobeys both, he should know that no difference comes about in the grandeur of ALLAAH. Will any difference come about in the grandeur of the Rasul? You will be harmed. It is stated in one hadith Qudsi, if all the creation of the skies, all the creation of the earth, all jinnaat and all mankind have to gather upon the worst of hearts of any person, then no difference will come about in the grandeur of ALLAAH at all and if all of them have to gather upon the most pious of hearts, then no increase will come about in the grandeur of ALLAAH. Therefore, he who disobeys ALLAAH and His Rasul will not spoil anything regarding ALLAAH, he spoils himself, he is hitting an axe upon his own feet. Understand this reality well.

وآخر دعوانا ان الحمد لله رب العالمين

2. The Noble Qur'aan is a book of guidance for the Muttaqeen

After the MasnunKhutbah, (الم ذلك الكتاب لا ريب فيه هدى للمتقين)

Noble elders, brothers in Islaam and respected brothers. Gratitude is due to ALLAAHIWho has gathered us another time. Now we shall remain together the entire month and whatever we are granted the ability to say, we shall say. May ALLAAHI grant the ability to practice.

This is the grace of ALLAAH that He increases the breathe of our life and has granted this blessed opportunity to meet and sit, to speak about Deen. The life of a believer is valuable. It is stated in a Hadith that the best person is he whose life is long and he gets the ability to do good. This is good fortune that ALLAAHI has brought us to Ramadhaan, make du'aa' that He grants us the ability to do good deeds in the blessed month.

Surah Faatiha is not part of any juz

The verse that I recited, it is the first verse of the first juz and surah Faatiha is not part of any juz. It is separate from all the ajzaa'. The second juz begins from (الم) and this separation into juz was not revealed by ALLAAH, people have done it. Just as ruku' has been placed in the Qur'aan for the ease of people and for the sake of ease of the people every juz has been split into four parts. Similarly, the Qur'aan has been split into 30 ajzaa' for the ease of the people.

The word para (juz) is a Persian word. It means 'a portion'. If something is made into a few parts, it is called 'para'. Surah faatiha is an introduction of the entire Qur'aan. Therefore, if it is included in any juz, then it will be the introduction of that particular juz/para. It will not remain

connected to the other 29 juz. Therefore, Surah Faatiha has been kept separate and the rest of the Qur’aan has been split into 30 ajzaa’.

There is no place to put the finger in the Qur’aan

In summary, the first para begins from here; this is the first verse. It contains the introduction of the noble Qur’aan. The verse states, ‘this is book, there is no doubt in it’. If someone has a doubt, he should present it because sometimes it is possible that a squint person sees two things. There is a shortcoming in the eye of a squint person. Therefore, he sees one thing as two. Similarly, sometimes the taste of a person is spoilt, so a person tastes something sweet as bitter and a bitter thing as sweet. In reality, this is the corruption of the tastebuds. If a person wears red color lenses, then he will see everything as red. Similarly, if the mind is covered and pure intelligence does not remain, then some people will object to the Qur’aan, that what is ALLAAH saying? So if someone has such an objection then it was the responsibility of Rasulullaah ε to explain it in his era and to remove this objection.

Now this responsibility lies with the heirs of Rasulullaah ε. If someone has such a doubt, then he should bring it before the scholars and they will explain the correct thing to him.

A Sahabi, Hadhrat Adi bin Haatim τ, he was the son of the famous Haatim Ta’i. Haatim passed away before the era of Islaam but his son accepted Islaam. He was first a Christian. He says that when I became a Muslim and I recited the Qur’aan, then I had an objection about a verse of Surah Taubah. ALLAAHI says that the Jews and Christians have made their scholars into deities. (اتخذوا احبارهم ورهبانهم اربابا من دون الله) when I read this verse, then I had an objection that the Jews

and Christians do not take their scholars and pious people as deities.

Subsequently, I came to Rasulullaah ε and said, “O Rasul of ALLAAH, I recite this verse in the Qur’aan when the condition is that the Jews and Christians do not take their scholars and pious people as deities. So what is the meaning of the verse?” **Rasulullaah ε said, “Is it not such that when they announce something to be permissible or forbidden, the people believe?” Hadhrat Adi τ said, “Yes, O Rasul of ALLAAH, it is such.” Rasulullaah ε said, “This is making them Rabb because it is the choice of ALLAAH to make something permissible.** Even the Ambiyaa were not given this choice. So where has this choice for the pious and the scholars come from? Giving them this choice is making them deities.”

In summary, if the Sahabah had any question about any verse of the Qur’aan, they would come to Rasulullaah ε and present their question. Rasulullaah ε would explain to them and remove their objection. This is because it is the standing of the Qur’aan that there is no doubt in it. There is no place in the Qur’aan where the finger could be placed and it could be said that this seems incorrect.

Now that Rasulullaah ε has left the world and there is a long time until Qiyaamat and times change, conditions change; in these changing conditions, if something comes to the mind of a Muslim, then it could come. When such things would come to the minds of the Sahabah, then they could also come into the minds of the Muslims of today. They should take their queries to the scholars, they are the heirs of the Ambiyaa’. **Rasulullaah ε would solve such matters in his time; the responsibility of solving these issues is that of the scholars today.**

The Qur'aan is guidance for those who are pious

The Qur'aan has come as guidance for all people, especially those who are Muttaqi. **Who is a Muttaqi? This is explained in the next two verses.** There is a specific meaning of Muttaqi in our minds. When we hear the word Muttaqi, then that understanding comes to our minds, i.e. the person who is washed in milk, the highest level pious person. But what is the meaning here? The Qur'aan explains, (الذين يؤمنون بالغيب ويقيمون الصلوة ومما رزقنهم ينفقون والذين يؤمنون بما انزل اليك وما انزل من قبلك وبالآخرة هم يوقنون). Until here is the explanation of Muttaqi. If I have to explain each part of the verse, the talk will become very long and we do not intend to speak long today. You are tired, people are tired because they are not in the habit of performing Taraweeh.

Who is Muttaqi?

Every true Muslim is Muttaqi, i.e. he who is not a hypocrite, he will be Muttaqi. How did he become Muttaqi? It is possible that he does wrong and does not do the necessary deeds. The reply is that in terms of the future conditions, he is Muttaqi. Today he could be evil but he is standing on Imaan and he is in the line, so one day he will become Muttaqi, but when will he become Muttaqi? When he attains guidance from the Qur'aan. He will keep the Qur'aan in front of him and move according to its commands. Then one day he will definitely become Muttaqi. If he does not acquire light from the Qur'aan, then he will roam in darkness. The example is that we call a student by the title of 'Maulwi' because in the future he will become a Maulwi. But when will he become a Maulwi? When he studies with effort, otherwise he will become a Mawaali (friend).

In summary, Muttaqi in the verse does not mean a Muttaqi at present, what is meant is the person becoming a Muttaqi in

future. So this verse is for us. If we want to become Muttaqi, then we should place the Qur'aan in front of us and we can become Muttaqi.

Why is fasting obligatory in Ramadhaan?

In verse 183 of Surah Baqarah, the objective of fasting has been explained to be Taqwa. ALLAAHI says, 'O you who believe, fasting has been made obligatory upon you as it was made obligatory upon those before you so that you may acquire Taqwa.' Taqwa is the final desire of a believer and the horse of the carnal self is brought under control through fasting. Then that horse will move according to the guidance of the Qur'aan, then it will definitely reach the destination.

This is the meaning of Muttaqi that has no objection. This is called a Muttaqi bil Quwwah, i.e. he who has the ability to become pious and every true Muslim possesses this ability and such a person can benefit from the Qur'aan. Therefore, special mention has been made, 'guidance for the Muttaqqeen', otherwise, the Qur'aan is guidance for the entire mankind. There is clear mention in Surah Baqarah, verse 185, 'guidance for mankind.' However, in this case, a question remains that since the Qur'aan is guidance for all people, then why has Muttaqqeen been specifically mentioned? i.e. why has the person who has the ability to become Muttaqi been specifically mentioned? The reply is that these people take benefit from the guidance of the Qur'aan in reality, therefore they are specifically mentioned.

However, if the meaning is taken to be people who are perfect in Taqwa, i.e. bil fi'l Muttaqi is taken as the meaning, then the reason for making specific mention will be that this is a place of definition and at such a place, important things are explained. Like the leader of a country is given an agenda and the important affairs of the country are written in the agenda and when the history of a country is written, then everything is

written. Similarly, in the beginning of the Qur’aan, because the Qur’aan is being introduced, that is why the Muttaqqeen have been specifically mentioned that big people are also in need of the guidance of the Qur’aan. Even the Ambiyaa and the pious cannot be successful without its guidance. Going forward, because it is a place of mentioning the reality, that is why it is explained that the Qur’aan is a book of guidance for all people.

Increase your relationship with the Qur’aan in Ramadhaan

Today, in the obligatory Salaah, the Imam recited **()** why did ALLAAH make fasting obligatory in Ramadhaan? **The fasting of Ramadhaan was made obligatory because the Qur’aan was revealed in this month.** If a specific incident occurs on a special day, then that day will become a day of remembrance. In this blessed month, the Qur’aan was revealed. Therefore this month has great importance because of the revelation of the Qur’aan in it. **Fasts are kept during the day and optional Salaah is performed at night so that the right of the Qur’aan can be fulfilled.** That is why the relationship of a believer with the Qur’aan should increase limitlessly during this blessed month.

The difference between the Arabs and the non -Arabs

There are a number of differences between the Arabs and us. They perform little optional Salaah but they even perform the obligatory Salaah on the cross. This is their good characteristic. We perform abundant optional Salaah but we let the obligatory Salaah go. They do not let the obligatory Salaah ever go by. When the time of the obligatory Salaah comes they immediately spread out the musallaah and perform the obligatory Salaah. This is their good quality.

The second difference is that if there is just 5 minutes left for Salaah, then too they will pick up the Qur’aan and begin tilaawat. Go to the Haram and see. Whoever is Arab, if there is even just 5 minutes left for Salaah to begin; they will immediately pick up the Qur’aan and begin tilaawat. There is great weakness in us. When there is 15 minutes left for Salaah, then we will doze off, or speak, no one recites the Qur’aan. This is a weakness in us. Has the Qur’aan only come for the Arabs? No, it has come for us also. Are they the only Muslims? No, we are also Muslims. So why is our relationship with the Qur’aan weak? We are also Muslims. The Qur’aan has also come for our guidance. In fact, the Arabs are less in need, we are more in need. We do not know Arabic, we have to make a double effort, and then only will we understand the Qur’aan.

My brothers, what has to be said is that in this blessed month every person should recite the maximum amount of Qur’aan. He who gets even 5 minutes, he should lift up the Qur’aan and begin reciting. He should also strive to understand. But there is also reward in simply reciting the words.

The respect for the Qur’aan

One should not face his back to the Qur’aan, those who are sitting behind (in the second row), they should not face the Qur’aan to the back of the one sitting in the first row. He should sit in such a way that those who are sitting in front, he face the Qur’aan in between two people and recite, then there will not be disrespect for the Qur’aan.

وآخر دعوانا ان الحمد لله رب العالمين

b

3. The difference between Hadeeth and Sunnah and proof is Sunnah, not Hadeeth

In rulings, every Hadith is not proof. The only hadith that is proof is the one that is Sunnah (practiced).

These two lectures have been compiled. The first was delivered in Madinah Masjid of Toronto and the second in Dar us Salaam Masjid.

After the MasnunKhutbah, (قل هذه سبيلي ادعوا الى الله) (وقال النبي صلى الله عليه وسلم : تركت فيكم امرين لم تضلوا ما تمسكتم بهما ، كتاب الله وسنتي)

Elders and brothers, today I want to explain a ruling to you. You listen to lectures throughout Ramadhaan. The ruling is; what is the difference between Hadith and Sunnah? There is a sect who calls himself or herself the Ahl e Qur’aan. Another calls themselves Ahl e Hadith, while we call ourselves the Ahl us Sunnah wal Jama’ah. So, what is the difference between the Qur’aan and Hadith? Everyone knows this, but what is the difference between Hadith and Sunnah? People do not know this difference. In fact, people have fallen into misunderstanding, or they have created misunderstanding that Hadith and Sunnah is one thing, whereas it is not such. Therefore, we want to explain this important subject matter today.

The difference between Hadeeth and Sunnah

Hadith and Sunnah are not totally separate from each other, i.e. the relationship of Tabaayun is not there, but it is also not such that there is a Tasaawi relationship. However, there is an Umoom wa Khusoos min wajhin relationship between Hadith and Sunnah. Wherever this relationship is found, sometimes two things will be separate and sometimes they will be joined, like this relationship exists between white and animal. Therefore, they can sometimes come together and sometimes they will be separate. White clothing is white but not in the animal. A black bull, it is an animal but not white and a white bull is white and in the animal. This relationship exists between Hadith and Sunnah. Therefore, Hadith is sometimes separate, it is not Sunnah and sometimes it is separate from Sunnah, it is not Hadith. Sometimes they can come together; it will be Hadith and Sunnah as well.

The definition of Hadeeth

Hadith refers to 4 things:

1. Whatever Rasulullaah ε said during his life is all Hadith.

2. Whatever Rasulullaah ε did during his life is Hadith.

3. Whatever Rasulullaah ε approved of is also Hadith, i.e. if a Muslim did something, Rasulullaah ε saw it or he came to know about it and he did not disapprove of it or supported it, is also Hadith.

4. The qualities of Rasulullaah ε are also Hadith, i.e. his personal conditions.

These 4 things are referred to as hadith. Now take the example of each one;

The example of a verbal Hadith

The first Hadith of Bukhari (إنما الاعمال بالنيات), actions will be judged according to their intentions. The action should correspond to the intention. If a person has the intention of worship, then he will get reward, and if he does not have the intention for worship, it will just be an action, he will not get reward for it.

The Hadith (Actions are based on intentions) is linked to worship

Some people here ask, 'A person steals in order to help the poor' or people ask, 'Money cannot be kept at home, it is necessary to keep it in the bank. So, if a person opens an account and instead of opening a current account he opens a savings account so that the interest he gets from the bank he can give it to the poor without the intention of reward', then these are good intentions. And it is stated in the Hadith (**إنما الاعمال بالنيات**), so this interest that is taken from the bank and given to the poor or stealing is done to help the poor, he should get reward for it, and this deed should be permissible.

I give the reply that there is no need for you to fatten the poor. You are not the deity of the poor. The deity of the poor is another Being, and He will be their Provider too.

The above-mentioned Hadith surrounds actions of worship; sins are not encompassed by it. If there is an intention of worship when doing worship, then a person will get reward and if he did not make the intention of worship, he will not get reward. **The Hadith is restricted to worship.** The

following sentence is proof, (وانما لكل امرأ ما نوى). Every person will get what he intended. However, the subject matter is not clear as yet. Therefore, Rasulullaah ε gave the example of migration and clarified the subject matter;

Migration was obligatory in the initial stages and it is a great form of worship. There are countless virtues of it mentioned in the Qur'aan and Hadith. Rasulullaah ε said, '3 people migrate, they leave their homes and come to Madinah,

For what purpose has one come? Because he is a true Muslim from the heart and the tree of Islaam is just blooming, therefore there is a need to water it. He has therefore come to Madinah in order to participate in Da'wah and Jihaad., to learn Deen and to serve Deen in every way.

Why has the second person come? He has come because he had a grocery shop in his town. Now the people of the town migrated and are going to Madinah and the population of the town is decreasing. Therefore his shop is losing. That is why he thought that the population of Madinah is increasing so I shall go to Madinah and open a shop there and it will be profitable. Subsequently, he migrated and went to Madinah.

Why did the third person come? He wanted to marry a particular woman. However, that woman migrated and went to Madinah. Now he thinks that if I stay in my place, then I cannot marry her. Come, let me also go to Madinah, create connection with the woman and marry her. Subsequently, he also migrated and went to Madinah Munawwarah.

Rasulullaah ε said, 'The first person, who migrated for ALLAAH and His Rasul, his migration is accepted and it is a religious practice. There are virtues for it mentioned in the Qur'aan and Hadith and the second and third person will not get any reward for their migration. Their migration was not a religious practice. So, if the context of the Hadith is

considered, then it will become clear that the Hadith is restricted to worship. It does not apply to sin.

Example of a practical Hadith

When a pulpit was placed in Masjid an Nabawi, then Rasulullaah ε ascended it and performed Salaah. He performed the Sajdah by coming down and he ascended the pulpit for the next rak'at. Then, after making Salaam he said, 'Perform Salaah as you have seen me performing Salaah'. This Salaah, which he performed and showed, is a practical Hadith.

Example of the silent approval of Nabi ε

There is nothing but stone in Makkah. However, at a distance of 80km is Taa'if. There are farms there, gardens and 450km away is Madinah Munawwarah. There are also gardens and farms there. When Rasulullaah ε migrated and came to Madinah Munawwarah, then there was a practice of Bay' Salam taking place there. The flowers did not yet come on the date palm when the dates would be sold. The price would be decided, the time would also be settled. The trader would give the money that time and the garden owner would give the dates when it came. This is called Bay' Salam. According to the principles of Shari'ah, this trade is not correct because the stock is not present, whereas it is necessary for the stock to be present in order for the transaction to be correct. It is also necessary that the stock be in the control and ownership of the seller. Also, the time of the sale to be stipulated is also necessary. Then only will the trade be correct, otherwise not. In Bay' Salam of dates, the flowers have not yet come on the trees. When there are no dates even present, then what question is there of ownership? And when there is no ownership then what what question of control is there? Therefore, this type of transaction is baseless according to the principles of the shari'ah.

When Rasulullaah ε came to know of Bay' Salam, then he stopped the Sahabah from this transaction. In fact, he said, 'When you do Bay' Salam, then decide all the details. The weight, measurement and also decide the time so that there is no argument in the future.' **In summary, Rasulullaah ε increased the conditions but he did not prevent Salam.** So this became Hadith and this is called Taqreeri Hadith.

The wisdom behind the permissibility of Bay' Salam

When Bay' Salam is not correct according to the principles of Islaam, then why did Rasulullaah ε keep it in place? The answer is that although in Bay' Salam the goods are not with the seller, but they are in the market. **So, when the goods are available in the market, then if there are no dates in his farm, then he can buy it from the market at the stipulated time.** Subsequently, it is not correct to stipulate conditions on the crops of a specific place. Therefore, the presence of the goods in the market has been assumed to be that the goods are in the ownership of the seller. This is a sort of plan (hila).

This hila was chosen because it has a great benefit and it is that a person can start a huge factory without capital as well. For example, a person wants to open a factory to make vests. He needs machines worth hundreds of thousands of rupees but he does not have capital. However, he is reliable amongst people. He made a deal with shopkeepers; this size, this number etc. all the details are finalized and the price is also decided and he said that I shall sew after six months and every month I shall give 1000 pieces. Subsequently, someone bought 10000 pieces someone else bought 50000 pieces and he took the money from them the same time. **In Salam, the price must be given in the place of transaction.** He gathered 1500000. He brought the machines, opened the factory, and began operation. Sewing began at the appointed time. In a year or

two, the money was given to everyone and his factory was free. This is the benefit of Bay' Salam.

Therefore, the shari'ah has kept it and in today's times of machines, countless things can be sold on Bay' Salam. Every such thing whose details can be finalized and it is present in the market, Bay' Salam of it is correct.

The example of the qualities of Nabi ε

The personal conditions of Rasulullaah ε are called Ausaaf (qualities), for example, the hair of Rasulullaah ε was such, not totally straight, not totally curly, but it was in between. It was straight but it had a little curl in it. His teeth was such, there was a slight gap in the front teeth. When Rasulullaah ε spoke then it was felt that something like a light would come out. All these are Ahadith.

The meaning of Sunnah

Lexical meaning of Sunnah: way, path. This word is also used in the Qur'aan. It also comes in the Ahadith and Fiqh. In all three places, the meaning is different. The Qur'aan states, 'You will never find the way of ALLAAH changing.' In the Hadith, 'I have two things amongst you. You will never go astray if you hold firmly to them. The book of ALLAAH and my Sunnah.' And in fiqh there are the technical terms of Sunnah Mu'akkadah and Sunnah Ghayr Mu'akkadah. In summary, in all three this word is used and in all three places the meaning is different.

Sunnah in Fiqh, a level in law, below waajib and above mandub. The juro-consultants then divided it into two types, Sunnah Mu'akkadah and Ghayr Mu'akkadah.

The meaning of Sunnah in the Qur'aan; the abilities placed in the universe, to draw out the causes of things from them. The detail of this has been explained by Shah Waliullaah α in Hujjatullaah al Baaligha. He wrote an entire chapter on this subject. The summary of it is that ALLAAHI has placed abilities in things. Subsequently, initiator of causes is created from causes. This is the way of ALLAAHI. Like, if the date pit is planted, then a special type of leaf will come out, a special type of flower will come out and a special type of fruit will come out. This is the divine way. It will not happen that you will plant a date seed and wheat will grow. ALLAAH can do everything but ALLAAH has given the ability to something. If you plant a tamarind seed, the tamarind tree will grow. This is the Sunnah of ALLAAH and the Sunnah of ALLAAH will not change. 'And you will never find a change in the Sunnah of ALLAAH'. In whatever ALLAAH has placed ability, that ability will show itself.

Question: if someone says that ALLAAH has placed the ability to burn in fire, but the fire did not burn Hadhrat Ibraaheem υ?

Answer:this took place against the norm. ALLAAH does against the ability of things so that it could be known that causes are causes, they are not the deity. ALLAAH is above them and the reins of causes are in the control of ALLAAH. As long as He wants, the causes will work and as long as He does not want, the fire will not burn.

Summary: the abilities which ALLAAH has placed as trust in the things of the universe and from them the causes that come into existence, these are called the Sunnah of ALLAAH in the Qur'aan.

Sunnah in the Hadith: (الطريقة المسلوكة في الدين) the deeni path which Muslims adopt. The Qur'aan states, (**قل هذه سبيلي ادعوا الى الله**) say, this is my way, I call people to ALLAAH. My way, i.e. the

path of Rasulullaah ε. The word Sunnah comes in the Hadith in this meaning. These Ahadith will be mentioned ahead.

There is abrogation in the laws, not in the Deen

There is abrogation in the shari'ahs. The shari'ah that comes after abrogates the previous shari'ah. **However, the Deen of all the Ambiyaa is the same because Deen refers to beliefs and beliefs do not change.** ALLAAH is One. ALLAAH is characterized with perfect qualities. ALLAAH is pure from shortcomings, what change can come in Him? The angels are a definite creation, Qiyaamat is to come. There is life after death. All these are beliefs in which there is no change. Therefore, the Qur'aan says, 'indeed the Deen by ALLAAH is Islaam.' From the time of Aadam υ until Rasulullaah ε the Deen is one. This Deen has been revealed from eternity. We have to live upon it and we have to take it to the Aakhirat.

However, the shari'ahs differ because the conditions of nations are considered in it, like in the shari'ah of Aadam υ, it was permissible to marry sisters because at that time there was no woman but one sister that one could marry. So, if it was not permissible to marry ones sister, then how could the species of man carry on? Then, when there were many women, then in the shari'ah of Nuh υ it was forbidden to marry one's sister.

Anyway, because the time and the conditions of people were considered in the shari'ahs, that is why abrogation took place in them. The shari'ah of Aadam υ was abrogated by the shari'ah of Nuh υ, then his shari'ah was abrogated by the shari'ah of Musa υ, then his shari'ah was abrogated by the shari'ah of Isa υ. Finally, the shari'ah of our Nabi ε abrogated every shari'ah.

There is also abrogation in the laws

There is also abrogation in the shari'ah, i.e. there is on ruling, then that ruling is changed and a second law is given. Such abrogation also takes place in our shari'ah. Regarding this, the verse of the Qur'aan states, 'the ruling that we take out and the second ruling that We send, then the second ruling is similar to the first or it is better.' Subsequently, there was abrogation in the Qur'aan and abrogation in the Ahadith.

Question: Why did abrogation take place in the shari'ah?

Answer: a sick person goes to the doctor and says that this is happening to me. The doctor writes a prescription and says that take this prescription for 15 days. He came a second time, saw his pulse, asked him his condition, the prescription worked. However, the doctor changes his prescription and says, go, drink this for 15 days and come. He drank and came a third time. He mentioned his condition, showed his pulse and this prescription also worked. However, the doctor left the prescription and wrote a third prescription and says that drink this until you get better. Now if someone says that the doctor is mad, why did he not write the first prescription from the beginning to the end. The doctor is not mad, the patient is mad. The first prescription written by the doctor was to destroy the corrupted matter in the body. The second prescription was written to clear his body (purgative). Now his stomach is cleaned out and the corrupted matter comes out. Then he writes a third prescription for the person to get better. Now drinking it will cure him. As long as the corrupted matter does not come out, this third prescription will not work.

Another example: you take a utensil to the person who does plating. He first places it over the fire he throws water, then he throws acid into the water and holding cotton with a forceps, he cleans the utensil. Then he dries it. He then places the utensil over the fire a second time. When it is heated, then he plates in a few places. He passes cloth with ammonium chloride over it and the utensil shines. If the person doing the

plating does not remove the dirt, then the plating will not hold. These are examples; ALLAAHI sends laws in this way too. Like wine was forbidden in 4 stages.

Liquor was forbidden over four stages

The first verse that ALLAAH revealed created food for thought. The verse in Surah Nahl, 'and from the fruits of date palms and grapes you make liquor and good provision.' **Sakar refers to the liquor made from dates. The liquor made from grapes is called Khamr in Arabic.** This was left. Why was mention of khamr left? It created food for thought for the Sahabah and they asked regarding it.

After a while, a second verse was revealed, 'they ask you about intoxicants and gambling. Say, in them is great sin and benefit for people and the sin of both of them is greater than their benefit.' By making the mind of people, although the harm is one, but it is greater than 100 benefits. The talk of the goldsmith is 100 and of the blacksmith is one.

After the minds of people were made, a third verse was revealed that do not drink at the time of Salaah, at other times one could drink. 'o you who believe, do not go near Salaah while you are drunk until you know what you say.' Do not go close to Salaah in the state of drunkenness, when drunkenness goes, and you understand what you speak, then perform Salaah.

Now, a person has to stop drinking one and a half hours before Zuhr. He cannot drink after Zuhr because Asr is coming. He cannot drink after Asr because Maghrib is coming. He cannot drink after Maghrib as well because Isha is coming in front. Now, only two times remain for him to drink; one is after Isha until one and a half hours before Fajr. However, who drinks at night? And who wakes up at night to drink? The second time is from after Fajr Salaah until one and a half hours

before Zuhr. However, if someone drinks at that time, then who will go to job and shop? This is the time for earning. If he spends this time in drinking, then how will his work be done? However, scope still remained to drink in those two times, as though half of the 24 hours were cut.

It remained like this for some time, then the final command came, ‘O those who believe, liquor and gambling are filth and an expense of Shaytaan. Shaytaan wants to engage you in futility through them. So stay away from them, you will be successful.’ (يا ايها الذين آمنوا انما الخمر والميسر والانصاب والازلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون)

Four things are an expense of Shaytaan; liquor, gambling, idols and divining arrows, stay away from them if you want success. When this verse was revealed and Rasulullaah ε mentioned it to the Sahabah, then people poured their liquor into the drains and not a drop of liquor remained in the homes.

Hadhrat Ayesha radhiyALLAAHu anha says, ‘If ALLAAHI revealed this last verse during the first stage, then people would have said, ‘We cannot practice upon this.’ Therefore, the minds of people were made and then the command of prohibition came down. Subsequently, it became easy for people to practice and they picked up their earthen jugs and threw it away.’ I want to show that there is abrogation in one shari’ah. Some commands were totally lifted and some commands were changed.

There is no verse in the Qur’aan that is abrogated in terms of the entire subject matter

The verses of the Qur'aan that were totally abrogated, ALLAAH lifted them up or made them forgotten. There were two forms of abrogation; one is that ALLAAH lifted the abrogated verses and the second was that the abrogated verses were made to be forgotten. Rasulullaah ε and the Sahabah all forgot them (سنقرئك فلا تنسى الا ما شاء الله) we shall teach you the Qur'aan, you will not forget any letter of it except that which is to be abrogated, ALLAAHI will make them forgotten.

The Qur'aan present today is such that there is no verse of it that is abrogated totally in terms of its subject matter. There are such verses that are practiced upon in certain conditions and in certain conditions they are abrogated, **like the verse of 'mu'allafatul quloob' is present, but Hadhrat Umar τ suspended it, he did not abrogate it.** Subsequently, if conditions are sometimes spoilt and the conditions like that of the initial stages come about, then the leader of the Muslims of the era can once again command it. However, the Mufti cannot pass it, the leader of the Muslims had suspended it so the leader of the Muslims of the era can once again enforce it.

There are similar verses, like in the Qur'aan it is stated that when the time of death comes close, then make a bequest for your parents and relatives. Now this is not the command because ALLAAHI has revealed the laws of inheritance but such a case can come about now that making a bequest can become necessary, like if someone has fear that some of his heirs will take control of the entire estate and they will not give the parents anything or some children will take control of it and will not give the others. In such a case, it will be necessary to write a bequest in accordance to the laws of shari'ah and get it registered in the court. In such a case, this verse will be practiced upon.

Anyway, there is no verse in the Qur'aan that is abrogated in terms of its subject matter in entirety. **Such verses were lifted by ALLAAHI or they were made to be forgotten.**

There are also abrogated Ahadeeth in the books of Hadeeth

However, there is no form like this for the Ahadith. The rulings that applied in the initial stages are present in the hadith books and the laws that came later are also in the books of hadith. **So the first type of narrations are only hadith, not Sunnah and the second type of narrations are Ahadith and Sunnah.**

Those narrations that are only Hadeeth, not Sunnah

The first basis of difference:

Three types of narrations are only hadith, not Sunnah.

One: those Ahadith that are abrogated are not Sunnah. Muslims do not practice on them. The Ahadith that came to abrogate later Muslims have to practice on them. **Like the hadith stating that the wudhoo breaks when eating something that was cooked over fire.** This is a very authentic hadith but this ruling did not remain later on. Later on, Rasulullaah ε, the khulafaa' e raashideen and all the Sahabah used to eat things cooked by fire and would perform Salaah without performing Wudhoo. Therefore, the hadith of 'make wudhoo' after consuming that which fire has touched is not Sunnah.

Second example; at first, people used to talk in Salaah. The method at that time was that a latecomer would perform his missed rak'ats first, then he would join the congregation.

He would come and ask those performing Salaah that how many rak'ats have been completed? They would say that two have been completed. He would say Takbeer Tahreema and perform the missed rak'ats and join the congregation. On one occasion **Hadhrat Mu'aadh bin Jabal τ came late.** He did not like this that Rasulullaah ε performs Salaah separately and he performs his missed rak'ats. Subsequently, he made his intention and joined the Salaah. When Rasulullaah ε made salamm, he stood up to complete the part of his Salaah that he missed. Rasulullaah ε turned to the people and he saw Mu'aadh τ performing Salaah. After Salaah, he asked him. He replied, "O Rasul of ALLAAH, I did not like to perform Salaah separately from you. Therefore, I joined you in Salaah and now I am performing the missed Salaah." Rasulullaah ε said, "Mu'aadh τ has brought a method in vogue for you, so follow this way." Subsequently, from that day the method for the latecomer to perform Salaah was changed.

Summary: in the initial stages of Islaam, it was permissible to speak that which was necessary. Then later on this verse was revealed, (Stand helpless before ALLAAH). Hadhrat Zayd bin Arqam τ says, "When this verse was revealed then we were stopped from speaking and we were commanded with silence.

Summary: these Ahadith of that time that a person performing Salaah used to speak, they are Ahadith and are present in the Hadith books. However, they are no Sunnah but the Ahl Hadith practice on them. You will get a chance to see this in the Haram that an Arab Shaykh is performing Salaah, his mobile rings. He will take the mobile from his pocket, press the button and see the number. Then he will say, 'I am in Salaah.' Then he places the mobile back into his pocket and continues his Salaah. If something is said to him, he presents this Hadith that the Sahabah would also speak during Salaah. Why cant I?

Anyway, Ahadith of this type have been abrogated but they are present in the books of Hadith. So they are not Sunnah. **Sunnah is that command which came later. Muslims have to practice on it.** What is the ruling that came later? Hadhrat Mu'awiyah Ibn Hakam Sulami τ narrates that he accepted Islaam and was performing Salaah with Rasulullaah ε. Someone sneezed during Salaah. Although the person did not say Alhamdulillaah, but Hadhrat Mu'awiyah τ said YarhamukALLAAH. The people in the congregation hit their hands on their thighs. He became angry and said, "I am making du'aa' for him and you are stopping me?" anyway, the Salaah was completed. Rasulullaah ε called him and said, "There is no scope to speak in Salaah. Salaah is for the recitation of the Qur'aan, Tasbeeh, Takbeer and Tahmeed." So this is Sunnah. The Ahadith that contain speaking in Salaah are not Sunnah because they are abrogated.

Those Ahaadeeth which are specific to Rasulullaah ε

Second type: those Ahadith which are specific to Rasulullaah ε. Although they are Ahadith but they are not Sunnah. Like, there is no limit of 4 spouses for Rasulullaah ε. **Subsequently, 9 wives were in the marriage of Rasulullaah ε.** When this is the action of Rasulullaah ε, it is hadith but not Sunnah. The path that the Ummah has to adopt is that they can have 4 wives at a time and the action of Rasulullaah ε is specific to him. There is a long verse in Surah Ahzaab, 'O Nabi, indeed We have permitted your spouses for you…specific for you, not for the believers…we are aware of the laws regarding the spouses and slave girls for the Ummah, we have stipulated it.' Subsequently, in the beginning of Surah Nisaa' it is stated, 'so marry whoever you like, from two, three and four.' This is the ruling for the Ummah.

Why is there an unlimited number of spouses for Rasulullaah ε and a limited number for the Ummah?

Why was there permission for Rasulullaah ε to marry an unlimited number of spouses? Why is the number 4 stipulated for the Ummah? The reason for it is that the normal person of the Ummah, when he marries, he will marry for his need or because of the need of the woman. Need of the woman refers to looking after the woman. There are battles, accidents occur and accidents mostly happen with men and when there are continuous battles, then many women are left without support. There are countless women who do not have anyone to support them. In such a case, if there is no permission to have more than one spouse, then the door of evils will open and women will die of hunger or the government will have to look after them **because the shari'ah has not made it the responsibility of the woman to earn.**

ALLAAH has not placed a great responsibility upon women

Because women are of the weak type, that is why ALLAAHI has not placed any heavy burden upon women like earning, this is a heavy responsibility. Subsequently, as long as a woman is not married, her expense is the responsibility of the father, after marriage it is the responsibility of the husband. If she is widowed, she will marry someone else and if she is old, that she cannot marry another man, then her expense will be the responsibility of the children. If she does not have children, then her Mahram will bear responsibility for her expense and if there is no Mahram, then the government will bear responsibility for her expense.

Hadhrat Umar τ said towards the end of his life, "If I live for a year, then the widows of Iraq will not be in need of anyone but Umar." It is not known what plan was in his mind. Three days after he said this, he was martyred and until today the arrangement could not be made.

From this it is learnt that it is the responsibility of the government to bear the expense of women. It is not the responsibility of women to earn because earning is a great responsibility. There is another matter; for example, women were not given the responsibility of Nubuwwah. No woman was ever a Nabi or a Rasul because the work of Nubuwwah is a great responsibility.

Similarly, it is not the responsibility for women to wage Jihaad because there is bloodshed, even if the entire nation has to leave and Jihaad becomes compulsory on every man, then too Jihaad is not compulsory on women. Similarly, running the government is also a heavy responsibility. A woman cannot keep her being intact and run a government. The testimony of a woman is not accepted in killing because testimony is given when one looks at the murder with one's own eyes and a woman cannot remain in her senses when witnessing a killing and she cannot look.

From these examples it can be gauged that no heavy responsibility was given to women. One of these heavy responsibilities is to earn. So, if the number of women has increased due to war, and there are fewer men, then where will the widows go? The matter of looking after them will arise. Better than the government taking up the burden, the men should marry them because women not only need food, but women have a natural need that can be fulfilled through Nikaah. Therefore, a man can marry that amount of women whose needs he can fulfil. This is known best by ALLAAH that how many women's a man needs can fulfill. Therefore

ALLAAHIkept the majority cases at hand and stipulated the number 4.

Men also need to marry a number of spouses

It sometimes happens that a woman gets such a sickness that it will be painful for the man or the woman to have relations. Every month a woman gets menstruation and possibly the man has a lot of desire and he cannot have patience for that amount of days. During pregnancy, 2 or 3 months pass where the woman is not inclined to her husband. In such a case, what enjoyment is there in meeting a woman? Then, some men have normal desires and some have a lot. He cannot do with just one wife. In such a case, what should the man do? If there is only one wife, then the man will fall into having impermissible relations. In those nations where it is not permissible to have more than one spouse, they go behind the excused wife and kill her. In order to save the wife from being killed, Islaam has given permission for a second wife and there is severe punishment for adultery in Islaam. If a married person commits adultery, then he will be stoned. Therefore, it is necessary that a permissible avenue is given to him.

Summary: the man has been given permission but the permission is based on the condition that he should be just with all his wives. If someone cannot exercise justice, then a second or third wife will not be permissible for him. Surah Nisaa states, ‘so if you fear that you will not exercise justice then one or what your hands own’. Do not even marry a free woman; the condition of more than one wife is based on the condition of justice.

Anyway, the Ummah will marry, based on their need. The number of women whose needs a man can fulfil is known by ALLAAH. Therefore, He stipulated the number 4.

As far as the marriages of Rasulullaah ε is concerned, besides 2, no marriage was for his need. When he was 25 years old, he married Hadhrat **Khadijah** radhiyALLAAHu anha. He entered this marriage for his **need.** Then when she passed away, he married Hadhrat **Saudah** radhiyALLAAHu anha for the **household needs.** Then ALLAAHI married him to Hadhrat **Ayesha** radhiyALLAAHu anha but she did not come home. This marriage was **based on a dream** that he saw. Bukhari has a narration that states that Rasulullaah ε saw a dream. An angel brought a silken cloth and said to Rasulullaah ε, "O Rasul of ALLAAH, open it." He opened it and he saw Hadhrat Ayesha radhiyALLAAHu anha in it. He saw this dream twice or thrice.

The dream of a Nabi is revelation and it also has interpretation

The dream of a Nabi is revelation and just as our dreams are interpreted, the dreams of the Nabi are also interpreted. The command that Hadhrat Ibraaheem υ got that he should slaughter Hadhrat Ismaa'eel υ, he got that command through a dream. He saw a dream that he was slaughtering his son. Hadhrat Ibraaheem υ did not understand the dream because there was no custom of slaughtering ones son. Hadhrat Ibraaheem υ slaughtered 100 camels and distributed the meat amongst the poor because the recompense for one life is 100 camels. After a few days he saw the same dream. He still did not understand. He then slaughtered 100 camels and distributed the meat amongst the poor. After a few days he saw the same dream. Now he understood that there is no interpretation of this dream. The objective is to slaughter his son.

Subsequently, he travelled from Bayt ul Muqaddas to Makkah Mukarramah and said to his son, 'I see in a dream that I am slaughtering you, tell me, what is your view?' the son replied, 'father, carry out what you have been commanded.

I am ready to be slaughtered. You will find me, Insha ALLAAH, amongst those who exercise patience, i.e. I shall take up the courage and bear the difficulty of being slaughtered.' Think, Ismaa'eel υ said, 'do what you have been commanded.' From this it is known that a dream is also a command. Similarly, Rasulullaah ε was also shown a dream. The angel only told him that this is your spouse, but it was a command. Subsequently, Rasulullaah ε said, 'if this has been decided from ALLAAH, then ALLAAH will arrange it.'

On the other side, Hadhrat Abu Bakr τ was thinking on his own that he should marry his young daughter to Rasulullaah ε because Hadhrat Saudah radhiyALLAAHu anha was not going to live long. Therefore, when she does not remain after a few years, or she will become old and will not be able to serve her husband, then Ayesha will be of age and look after the house of Rasulullaah ε.

Subsequently, Hadhrat Abu Bakr τ came forward and because he ε saw the dream a number of times, therefore his coming forward was accepted. In this way, Hadhrat Ayesha radhiyALLAAHu anha was married to Rasulullaah ε.**Rasulullaah ε did not go into this marriage for his need.**

It should be borne in mind that Hadhrat Ayesha radhiyALLAAHu anha was the only virgin married to Rasulullaah ε. Besides her, there was no virgin that he married. The benefits of this marriage were seen later. She took half the Deen from Rasulullaah ε.

Then the time of migration came. For two years after migration, Hadhrat Saudah radhiyALLAAHu anha looked after the house of Rasulullaah ε. Then when Hadhrat Ayesha radihyALLAAHu anha matured, then she took leave and came to his ε house. This was when he had reached 55 years in age and there was only 8 years of his life left. **In these last 8 years,**

He ε married the rest of the women. So, if someone has the least intelligence, he can understand that this was not an age when he had interest, **but he married for some expediency.**

What was the expediency? There were 3 expediencies for which he ε married; political, for the nation and personal[1].

Summary: when there was expediency, then how could a limit be stipulated? A Nabi is sinless. **Therefore there was no fear that Rasulullaah ε would fall short in fulfilling the rights of his spouses. Therefore, no limit in marriage was stipulated for him.**

There is no restriction in number of spouses according to the Ghayr Muqallideen

I gave this example because when this was the practice of Rasulullaah ε and he ε had more than 4 spouses in his marriage, it stands as a hadith. Subsequently, the ahl hadith practice on this hadith. According to them, there is no limit of spouses for the Ummah. The son of Nawaab Siddeeq Hasan Khan Bhopali, Nawaab Nur ul Hasan Khan has clearly written this in Arf ul Jaadi, whereas this hadith is not Sunnah. It is the consensus of the Ummah that it is not permissible to have more than 4 spouses in ones marriage at the same time.

The subject matter being discussed was that there are three types of hadith that are not Sunnah. Two of them have been explained. Those Ahadith that have been abrogated and those

[1] The details of the expediencies are explained in another lecture of this volume. Therefore, it is left out here.

Ahadith that are specific to Rasulullaah ε. They are Ahadith but not Sunnah. Now I shall explain the third type.

Third: Rasulullaah ε said something for some expediency or he did some action, then it will stand as a hadith but not as Sunnah. Listen to 5 examples of this and I present so many examples because these rulings must be understood.

It is not Sunnah to perform Nafl before Maghrib

First example: there is a chapter in Bukhari, 'Chapter of Salaah before Maghrib' (Kitaab ut TaHajjud chapter 35 hadith 1183). Rasulullaah ε said, "Perform optional Salaah before Maghrib." He said this twice. Then the third time he said, "For whoever wants.", i.e. whoever wants to perform optional Salaah before Maghrib, he can. The narrator says, "Rasulullaah ε added 'for whoever wants' so that people do not make it Sunnah." From this it is known that that Hadith and Sunnah are two different things and it is in order to explain the ruling of 'perform Salaah before Maghrib.' The prohibition of performing optional Salaah after Maghrib is until sunset. The moment the sun sets, the dislike is removed. Now, if someone wants to perform optional Salaah, he can but it is not Sunnah to perform optional Salaah in that time.

Rasulullaah ε never performed optional Salaah before Maghrib. The four Khulafaa' also did not perform. If someone says that when the Azaan of Maghrib used to be called out, then the Sahabah used to take hold of the excuse of Sunnah and perform optional Salaah, then the reply is that this is an incident of later on and the permissibility is proven from the action of the Sahabah, whereas this permissibility is proven from the statement of Rasulullaah ε himself. **There is no debate in the permissibility.** If there is no delay in the obligatory Salaah of Maghrib, and someone performs optional

Salaah, then it is undoubtedly permissible, e.g. in Ramadhaan the Salaah is started 10 minutes after Azaan. So if someone eats dates to break his fast and performs optional Salaah, then he can do so. However, if it is made Sunnah, then the entire year, Maghrib Salaah will commence 15 minutes later, which is against the Sunnah. It is desirable to hasten in performing the Maghrib Salaah.

It is not Sunnah to stand and urinate

Second example: Rasulullaah ε once stood at the dump of a people and urinated. This is a hadith but not Sunnah. This is not the Deeni way. Rasulullaah ε would always sit and urinate and this is the Sunnah.

Then why did Rasulullaah ε stand and urinate? In order to clarify the ruling, sometimes a person is faced with such a situation that he cannot sit, e.g. there is dirt, a place of filth. In such a case, it will be permissible to stand and urinate or a person cannot sit because of some sickness, then this will be the ruling. It is against the Sunnah to stand like an ox, this is the way of other people.

Then, what is the Sunnah? Hadhrat Ayesha radhiyALLAAHu anha says, "If someone tells you that it was his ε habit to stand and urinate, then never believe his talk. He ε always sat and urinated."

An anecdote

In a Masjid in New York, a Ghayr Muqallid was teaching Hadith. He explained this narration of Rasulullaah ε standing and urinating and said, "It is Sunnah to stand and urinate. This is clearly proven from this hadith." a person in the gathering

asked, “Is this Sunnah only for men or is it also for women?” he was silenced.

It is not Sunnah to lie down with one’s spouse while she is menstruating

Third example: once while Hadhrat Ayesha radhiyALLAAHu anha was menstruating, Rasulullaah ε said to her, “Tie your waistcloth and lie down with me.” **This was to explain the ruling, not the Sunnah.** What happened was that Rasulullaah ε and Hadhrat Ayesha radhiyALLAAHu anha were lying down together. In the night, the menstruation of Hadhrat Ayesha radhiyALLAAHu anha began. She stood up quietly. At such times, women put cotton pads, etc. Rasulullaah ε’s eyes opened. He ε asked, “Has your menstruation begun?” she said, “Yes, O Rasul of ALLAAH.” Rasulullaah ε said, “Tie the clothes that you are wearing, then wear a loincloth and lie down with me.”This was because half the night had passed, there was no lamp in the house, no lamp used to be lit in Masjid an Nabawi, where would a lamp be brought into the house? That is why Rasulullaah ε said, “Tie your loincloth and lie down with me.”

This took place once in his life and it was to explain a ruling. When Hadhrat Ayesha radhiyALLAAHu anha would explain this, she would also say, ‘who among you can control his desires?’ i.e. do not lie down with your spouse taking it to be Sunnah, otherwise you will get involved in sin.

How close can a person go to his spouse when she is menstruating?

What was the ruling that Rasulullaah ε clarified with his practice? The answer is that the Qur’aan says about menstruation, ‘and they ask you about menstruating women. Say that it is a condition causing difficulty. In this condition,

intercourse in this condition causes sickness. Intercourse in this time also harms the spouse. Therefore, stay away from women while they are menstruating, do not go close to them until they become pure.

Now clarification is necessary that how much separation is necessary? How close is permissible and until where does the restriction apply? When this verse was revealed, **it was the way of the Jews to give their wives a separate room when they were menstruating. The husband would not go into this room. He would not eat the food cooked by his wife.** Subsequently, the Sahabah asked, "O Rasul of ALLAAH, you give us the command to oppose the Jews, so should we not have relations with our spouses while they menstruate? This is so that we oppose them completely." The verse was revealed upon this and the verse has the command to remain away from ones spouse during menstruation and as long as they are not pure, do not go close to them. Now, it was necessary to claify the ambiguity. Subsequently, Rasulullaah ε explained the verse in various ways.

1. Hadhrat Ayesha radhiyALLAAHu anha would be in the condition of menstruation and Rasulullaah ε and she would eat from the same plate. From this we learn that a person can go so close.

2. Hadhrat Ayesha radhiyALLAAHu anha would eat from a piece of meat, he ε would take the remainder and eat it. From this we learn that it is also permissible to go so close. The saliva of Hadhrat Ayesha radhiyALLAAHu anha would be on that meat and he ε would eat it. From this we learn that the saliva of a menstruating woman is pure and since her saliva is pure, her sweat will also be pure.

3. He ε would be in I'tikaaf. He would sit in the Masjid, take his head out into the room. Hadhrat Ayesha

radhiyALLAAHu anha would place a utensil under his head and wash his hair. She would then dry his hair and oil it and comb it. This would be when she was menstruating. From this we learn that a woman menstruating can serve her husband.

4. In the above-mentioned story, Rasulullaah ε said, 'tie your waistcloth and come to lie down with me.' Subsequently, according to Imam Abu Hanifah αit is not permissible to touch that part of the body between the navel and knee except if the barrier of clothing is there because Rasulullaah ε did not go closer than this.

It is not Sunnah to take a child in one's lap and perform Salaah

Fourth example: on one occasion, when the Takbeer was called, then Rasulullaah ε took his granddaughter in his lap and went home. He performed the entire Salaah holding the child in his lap. When he would go into Sajdah, he would place the child down. In the next rak'at he would then take the child up again. **He did this only once in his life. This was also to clarify a ruling.** Was there no one in the house who could keep the child for 10 minutes? There definitely was but Rasulullaah ε took the child up on purpose and performed Salaah with her and showed because sometimes conditions are such that a person is in some place where he has to place the child down and perform Salaah, then a predator will come and devour the child or a person could snatch the child. In such a case, what should a person do? He should take the child into his lap and perform Salaah. He should not miss the Salaah.

Sometimes in the house it happens that the child is fearful for some reason. It cannot separate from the mother. If it is separated it will cry and there is no one else in the house to keep the child. In such a case, should the woman miss her

Salaah? No. She should take the child into her lap and perform Salaah. The condition is that the clothes and body of the child should be pure.

Think, this action of Rasulullaah ε opened such a wide path for the women. Now if someone says that it is Sunnah to take a child into ones lap and perform Salaah, then it will be said to him that this is not a Sunnah practice. This action was done to clarify a ruling. So this is a Hadith, not Sunnah.

It is forbidden to bring a child who does not understand to the Masjid

Here (in Canada, Europe and America), people bring small children to the Masjid and leave them. They turn in the rows and spoil the Salaah of people whereas **a Hadith of Ibn Majah states that 'save your Masaajid from children who do not understand.'**As long as a child does not understand purity and impurity and does not know the honour for the Masjid, it will be forbidden to bring the child to the Masjid. People present this hadith. They should know that this action was to clarify a practice and is not Sunnah.

The sketch of Sunnah is the practice of the Sahabah

Question: how do we know that the practice of Rasulullaah ε was not a ruling, it was expediency? What is the yard-stick for recognizing this?

Answer: the yard-stick is the practice of the Sahabah. Did the Sahabah practice or not? If they did, then it is Sunnah,

otherwise that action was done for some expediency. Look at the entire era of the Sahabah, no Sahabi stood and urinated. There is not a single incident you will find that a Sahabi lied down with his spouse while she was menstruating, and no Sahabi ever took up a child in his lap and came to the Masjid and performed Salaah. Who were greater lovers of the Sunnah than the Sahabah? **If this action was Sunnah, then the Sahabah would have definitely practiced upon it.** So, this is the sketch that these Ahadith were only Ahadith and not Sunnah and these actions of Rasulullaah ε were for some expediency.

It is not Sunnah to say Aameen loudly according to the Ahnaaf

Fifth example: one of these expediencies is to teach the Ummah. When Hadhrat Waa'il Ibn Hujr τ came to Madinah Munawwarah, then he stayed for 20 days. He performed 60 loud Salaah behind Rasulullaah ε. In three of these Salaah, he ε said Aameen loudly. This was to teach Hadhrat Waa'il τ. So, this is also Hadith and not Sunnah.

The detail of this is that Hadhrat Waa'il τ was a leader in Yemen when Hadhrat Mu'aadh τ was sent as the governor there. He began the work of calling the people to Islaam and Hadhrat Waa'il τ became a Muslim. Firstly, he was a leader and secondly he could understand himself. Hadhrat Mu'aadh τ told him to go to Madinah Munawwarah and meet Rasulullaah ε. (He also said that) Rasulullaah ε will be pleased upon meeting you. Subsequently, he came from Yemen to Madinah Munawwarah. When three days of the journey was left, Rasulullaah ε received revelation regarding his arrival. Rasulullaah ε mentioned these glad tidings to the Sahabah. Subsequently, the entire Madinah was waiting that some leader is coming as a Muslim. When he reached Madinah,

Rasulullaah ε came out of the Masjid and welcomed him. He then brought him with, spread his shawl out and made him sit down.

Hadhrat Waa'il τ stayed with Rasulullaah ε for 20 days. During these 20 days, Rasulullaah ε gave him a specific place to stand behind him in Salaah. He says, 'When Rasulullaah ε recited, 'not the path of those upon whom is Your anger, nor that of those who have gone astray' he said Aameen. He also stretched his voice in saying Aameen, i.e. he said it aloud. From this it can be gauged how loud he must have said it. **The people who say Aameen nowadays make two mistakes; one is that they scream and say Aameen whereas Rasulullaah ε said it only so loud that Hadhrat Waa'il τ in the first row could hear. The people say Aameen aloud based on this Hadith. He only said it aloud to that extent. The second mistake is that they stretch the alif of Aameen. Only ALLAAH knows what madd they apply. It should only be pulled one alif.**

Anyway, I was saying that Hadhrat Waa'il τ says, 'Rasulullaah ε said Aameen and I heard it in the first row.' One narration says that He ε said Aameen thrice. The apparent meaning of this is that he said it three times. However, Haafiz Ibn Hajar α wrote in Fath ul Baari that this is not the meaning, but in three Salaah he said it aloud. The loud Salaah of 20 days amounts to 60. He said Aameen aloud in only 3 of them and there is a narration in Kitaab al Asmaa wal Kuna of Dulaabi that Hadhrat Waa'il τ says, 'As far as I think, Rasulullaah ε said Aameen aloud in order to teach me.' From this it is known that Rasulullaah ε saying Aameen aloud was for some special expediency. **So, only the permissibility is proven, it is not proven to be Sunnah.**

Anyway, the subject matter being discussed was that there is an aam khaas min wajhin relationship between Hadith and

Sunnah. Wherever this relationship exists, there are three sources. One is the source that we have explained (Iftiraaqi) that there are three types of Ahadith that are not Sunnah. **One is those Ahadith that have been abrogated, the second is those Ahadith that are specific to Rasulullaah ε and thirdly, those Ahadith in which Rasulullaah ε said something or did something for some expediency or to teach a ruling.**

The law of following the Sunnah of the Khulafaa' e Raashideen

The second source of Iftiraaq; some things are Sunnah but not Ahadith. They are the Sunnah of the Khulafaa' e Raashideen. Rasulullaah ε said, 'Hold firmly to my Sunnah and hold firmly to the Sunnah of my Khulafaa' who will come after me.'

At this point, the question can arise in the mind of someone that the Nabi of ALLAAH is the Nabi of ALLAAH, whatever he said was said by ALLAAHI, but where are these Khulafaa' Ambiyaa that their Sunnah should be followed? Therefore, it is mentioned ahead that it is necessary to follow their Sunnah because they were guided (Raashid). Raashid means guided and he said they will be Mahdi and Mahdi means guided, i.e. guidance is written for them.

This is the basis of following their Sunnah. And we, who follow the Imams, this is the very same foundation. If there is some possibility of being wrong with Abu Hanifah and Shafi'i, then the same possibility exists with Abu Bakr, Umar, Uthman, and Ali. However, despite the possibility of being mistaken, it is necessary to follow the Sunnah of the Khulafaa' e Raashideen. So, based on this, it is also necessary to follow the Mujtahideen. Following Abu Hanifah α is on account of being a scholar of deen, on account of having complete knowledge of Qur'aan and Hadith. Subsequently, the view of Imam Abu

Hanifah α is present in the madh-hab but if it is not strengthened by proof, then the view of Imam Saheb will be left and fatwa will be given on the view of Saahibayn. From this it is known that proof is followed, just the view is not followed.

Then why is the madh-hab called Hanafi? Reply: this is a name coined for system. It is a school of thought. A specific person is not meant. Subsequently, the Mufti that gives fatwa today is also included in the Hanafi madh-hab.

Anyway, following the Mujtahideen is based on the same foundation as which the Sunnah of the Khulafaa' e Raashideen is followed.

Then he ε said, (تمسكوا بها) not (بهما), i.e. hold firmly to the Sunnah of my Khulafaa'. The pronoun is single and a pronoun refers to a close thing, so (ها) refers to (سنة الخلفاء). This is because every Muslim accepts the Sunnah of Rasulullaah ε. He is the Nabi of ALLAAH and he is speaking on behalf of ALLAAH. However, a Ghayr Muqallid does not accept the Sunnah of the Khulafaa' e Raashideen. They say that which Ambiyaa are the Khulafaa' e Raashideen? Therefore, Rasulullaah ε emphasized that follow the Sunnah of the Khulafaa' e Raashideen firmly too. Then he emphasized even further, 'hold firmly onto it with your molars.' **These Sunnahs of the Khulafaa' e Raashideen are Sunnah but not Hadith.**

Why is there a command to hold firmly onto the Sunnah of the Khulafaa' e Raashideen?

Until the time of Rasulullaah ε, there was a national government. An international government was not established. Subsequently, Rasulullaah explained the laws of the national government but he did not explain the international laws. If

these laws were to be explained now, then it would have been before time and **the laws explained before its time cannot be understood.** Without understanding, they cannot even be learnt.

Like the ruling of cloning today, if Rasulullaah ε had to explain those laws, then how would the Sahabah have understood? The scholars of today do not even understand what is cloning? Similarly, if Rasulullaah ε had to explain the laws of an international government, then how would the Sahabah have understood? If they never understand, then how could they learn? And how could it have reached the Ummah? **This is because a ruling is understood at its time and it is explained on its time.**

An international government was established in the time of Umar τ. When an international government was formed, then there were different Deens and different nations and the country or empire was also very vast. Therefore, the laws stipulated by the Khulafaa' e Raashideen in order to run the country and Deen, it is necessary to hold firmly onto them. Besides these two matters, the views of the Khulafaa' e Raashideen in wudhoo, Salaah and fasting etc. are just like those of the Mujtahid Imams. It is not necessary that the views of the Khulafaa' e Raashideen in them are taken. This is left to the mujtahideen of later on.

Those narrations which are Ahaadeeth as well as Sunnah

The source of ijtimaa'; all the narrations that are practiced upon, they are Hadith and Sunnah. Such narrations are countless. So it is proven that Hadith and Sunnah are not the same. There is a difference between them. However, one sect called Ahl Hadith, they get any hadith and they are ready to practice on it. Subsequently, marriage is not

restricted to four women for them. A person can marry as many women as he likes. They give the proof that Rasulullaah ε had nine wives in his marriage and the command that Rasulullaah ε gave to Ghaylaan Thaqafi that separate the wives that are more than four, they say that it is a weak narration and **according to the Ghayr Muqallideen a weak narration is on the same level as fabricated.**

Weak narrations are not of the same category of fabricated

Weak hadith and fabricated hadith are not of the same category. Maudoo': it is that statement that people have fabricated and placed the name of Rasulullaah ε, **e.g.** (اول ما خلق الله نوري) **ALLAAH first created my light. This hadith is undoubtedly baseless.** It is mentioned in (Sharh) Mawaahib al Ladunniyyah of Zarqani and Zarqani gives the reference of Musannaf Abdur Razzaaq. This book is printed in 11 volumes. I gave a volume to 11 students and made them read every word and made them search for this narration. The students did not find the hadith in Musannaf Abdur Razzaaq and this is the only reference in Mawaahib al Ladunniyyah. Ajluni in Kashf ul Khifaa has given reference of Zarqani and no other reference. Sa'eed Zaghlool has given the reference of Kashf ul Khifaa in Mausu'a Atraaf al Hadith; he has not given the reference of Zarqani.

The hadith is: Rasulullaah ε said to Hadhrat Jaabir τ, "Before creating everything, ALLAAH created the light of your Nabi. So, this light spread to wherever ALLAAH wanted and that time there was no tablet, no pen, no Jannah, no Jahannam, no angel, no sky, no earth, no hell, no moon, no jinnaat, no man. Then, when ALLAAH intended to create the creation, He divided the light into 4 parts. From the first part he created the pen, from the second, the lauh-tablet, from the third, the 'arsh and he then divided the fourth into four. From

the first, the carriers of the ‘arsh, from the second, the kursi, from the third the rest of the angels and then the fourth into four parts. From the first, the sky, from the second, the earths, from the third, Jannah and Jahnnam. Then the fourth into four, from the first, the light of the believer’s eyes, from the second, the light of their hearts, from the third, the light of their beings, i.e. tauheed was created. (There is more to the hadith, only this much is narrated in Kashf ul Khifaa).

By reading this narration, one will come to know that this is not a Hadith and from it the view of wahdatul wujood is supported. Such Ahadith are called fabricated. These are not Ahadith. So, ‘hadith’ and ‘fabricated’are qualities of the text. **Whatever Rasulullaah ε said is a hadith and whatever people have attributed to him (falsely) is fabricated (maudoo’).**

The Ahadith reported from Rasulullaah ε are of three types; Saheeh, Hasan and Da’eef. These are not qualities of the text, but they are qualities of the chain of narration, i.e. the Ahadith of Rasulullaah ε that reached the compilers of the books, through which narrators have they come down to them? **If all the narrators are of the highest standard, then that hadith is Saheeh and if a narrator does not recollect/remember properly, then the hadith is Hasan and if a narrator is weak, then the hadith will be dha’eef.**

The work of Albaani

Ever since the work of writing books of Hadith began, all three types; saheeh, hasan and dha’eef were collected and separate books were written on maudoo’. Because the grading is based on the chain of narration that is why the Juro-consultants also made grading in order to deduce rulings. If there is a saheeh hadith in a particular ruling, as well as a hasan hadith, then the juro-consultants first take the saheeh Hadith. If

there is a saheeh Hadith and a dha’eef hadith in a ruling, then the Juro-consultants do not take the dha’eef. Similarly, if hasan and dha’eef come together, then they will take hasan, they will not take dha’eef. **If there is only dha’eef in a ruling, then they will see what type of dh’af (weakness) is present? If it can be tolerated, then all four juro-consultants draw rulings.**

They say that when a hadith is narrated through various chains, then it becomes hasan lighayrihi and worthy of drawing rulings, **like there is no saheeh hadith regarding salaat ut Tasbeeh. All of them are dha’eef. However, there are 11 ahadith.** So all of them put together become Hasan lighayrihi and from them it is proven that salaat ut Tasbeeh is preferable. Subsequently, the Muslims are performing salaat ut Tasbeeh from the first era. And if the weakness cannot be tolerated, and there is only one chain of narration, then the narration will be considered in virtues of actions. No rulings can be proven from them.

Anyway, according to all four Juro-consultants, there are saheeh, hasan, and dha’eef Ahadith and they are practiced upon in their place. Now, one fellow comes along, **Nasir ud Deen Albaani.** He first separated the dha’eef narrations from the books of hadith. He wrote dha’eef Abu Dawood, Dha’eef Jami’ us Sagheer, Dha’eef Mishkaat etc. He then joined these dha’eef Ahadith to maudoo’ and **wrote a book of a few volumes and called it ‘encyclopedia of dha’eef and fabricated narrations which have caused great harm to the ummah’.** In this way, a mindset was created amongst the youth of the Arab countries and now Europe and America that dha’eef Ahadith are maudoo’ Ahadith. Whenever any hadith is quoted in opposition to them, they immediately say ‘this hadith is dha’eef’ and they take the meaning that this hadith is maudoo’. This is not a hadith at all.

The fellow in question did this and he spoilt the minds of the entire Ummah. Although there are efforts in the Arab countries taking place to remove this but these books are not reaching your countries. Therefore, the poison given to the youth by Albaani, it will take 200 years to remove.

In summary, there are saheeh Ahadith, hasan is also hadith and dha'eef. **However, proof is Sunnah, hadith is not proof.** Similarly, the method employed by the Khulafaa' for the system of the country, although it is not Ahadith but it is Sunnah and proof. Now I shall present an example of the Sunnah of each of the Khulafaa'.

The Sunnah of Hadhrat Abu Bakr τ

When Hadhrat Abu Bakr τ became the Khalifah, then there were three types of people in the Arabian Peninsula. One was the companions of Musaylamah Kathaab. Hadhrat Khaalid bin Waleed τ took him to task and punished him for his evil deeds. Secondly, the Muslims, who were in large number. Thirdly, **the people who were Muslims but they said that we shall not give Zakaat to the central government.** We will collect the Zakaat of our tribe and distribute it ourselves. These are called the maani'een zakaat. They were few in number. Hadhrat Abu Bakr τ said, "I shall wage war against them." Hadhrat Umar τ said, "These people are Muslims. How is it permissible to wage war against them? A hadith states, 'I have been commanded to fight people until they become Muslims. Then, when they have recited the Kalimah of Islaam, then they have protected their lives and wealth from us.' Now it is not permissible to wage war against them." Hadhrat Abu Bakr τ said, "No. I shall fight them. If they would give a rope in the time of Nabi ε in zakaat, if they do not give it too, then I shall fight them and I shall force them to give the zakaat to the central government.

However, the chance for fighting did not come. They accepted and they began to give their zakaat to the central government.

Now the ruling was decided that whatever is from the outstanding characteristics of Islaam, even if they have the status of Sunnah, if a group of Muslims have to unanimously leave it, then war will be waged against them and they will be forced to establish the signs of Islaam. Like **circumcision,** according to the most authentic view, it is Sunnah. However, if the Muslims of a locality decide that they will not do circumcision then the Islaamic government will wage war against them and will force them to do the circumcision. Similarly, **Azaan** is Sunnah but if the people of a locality decide that they are not going to give the Azaan, then the government will wage war against them and will force them to call out the Azaan. **All these rulings have been decided upon the Sunnah of Hadhrat Abu Bakr τ.**

Besides this, the method chosen by Hadhrat Abu Bakr τ to name the Khalifah after him, it is also his Sunnah.

The Sunnah of Hadhrat Umar τ

The Sunnahs of Hadhrat Umar τ are countless. He had decided on many rulings. He arranged the nation through **Taraweeh,** he decided on the ruling of **three Talaaq in one sitting,** when there is no intention of emphasis. By stating it to mean three, he closed to the door of the thief. This is arranging the nation. The Muslims fought Iraq and conquered it and the **land was not distributed amongst the fighters and the jizya stipulated for the dhimmis** – this was all arrangement of the country.

The Sunnah of Hadhrat Uthmaan τ

Hadhrat Uthman τ did two major works. One was that he added an **Azaan to Jumu'ah,** this was arranging the nation, and the second was **to gather the Ummah on the language of the Quraysh.** This was also arranging the nation.

The Qur'aan was revealed in the language of the Quraysh. Then they were given permission to read it in different ways. Subsequently, people would read in different ways and they would write in different ways. In the era of Hadhrat Uthmaan τ, differences of opinion arose amongst the Muslims regarding this. Hadhrat Uthmaan τ asked for the original manuscripts upon which the Qur'aan was written and the Qur'aan that was revealed in the language of the Quraysh and that which Rasulullaah ε dictated and scrutinized. In this language, a number of Qur'aans were prepared and spread throughout the country and he gave the order that any Qur'aan besides this should be sent to Madinah Munawwarah. He τ got all of them burnt.

The seven ways in which the Qur'aan is permitted to be recited, he kept it mauqoof, just as Hadhrat Umar τ kept the

share of the mu’allafatul quloob mauqoof. These are the Sunnahs of Hadhrat Uthman τ.

The Sunnah of Hadhrat Ali τ

In the era of Hadhrat Ali τ, the Muslims fought amongst themselves. The first fight was with Hadhrat Ayesha radhiyALLAAHu anha. In this battle, Hadhrat Ayesha radhiyALLAAHu anha was mounted on a camel. Therefore it is called the battle of Jamal. In this battle, Hadhrat Ayesha radhiyALLAAHu anha was defeated and was caught. Hadhrat Ayesha radhiyALLAAHu anha was also among the prisoners. The booty was gathered. The army of Hadhrat Ali τ requested that the booty be distributed. **Hadhrat Ali τ delivered a lecture and said that if the booty is distributed then the prisoners will be made into slaves and slave women. So, who among who is so wretched to make his mother Hadhrat Ayesha radhiyALLAAHu anha a slave woman?** There was silence and the matter was decided that if two Muslim groups fight, then there will be no booty, no prisoners, and no one would be made into slaves and slave women. This is the Sunnah of Hadhrat Ali τ. This was also the ways of the Khulafaa’ e Raashideen that were related to the arrangement and running of the nation and Deen. In the light of the hadith, it is necessary to adopt these ways.

Who can make the decision of Sunnah and Hadeeth?

Anyway, Sunnah is proof. Hadith is not proof. Now the question remains is that who will make the decision that a particular hadith is Sunnah and a particular hadith is not Sunnah? **The reply is that the mujtahideen will make the decision and there is sometimes difference of opinion in it.** For example, all the juro-consultants are unanimous that the wudhoo does not break by eating something cooked over fire.

So the hadith of (توضئوا مما مست النار) is only a hadith, not Sunnah and all the juro-consultants are unanimous that the moment intercourse begins, Ghusl becomes obligatory; whether a person finishes or not.

So the hadith of (الماء من الماء) is only a hadith, not Sunnah.

There are Ahadith of lifting the hands in Salaah and there are Ahadith of leaving the hands. Now the two Imams say that the Ahadith of **lifting the hands are abrogated,** therefore it is Sunnah to leave out lifting them and the other Imams' decision is the opposite. **A similar difference occurred in saying the Aameen aloud.** The two Imams say that Rasulullaah ε said Aameen aloud in order to teach Hadhrat Waa'il τ and therefore it is not Sunnah and the other two Imams say that it is Sunnah to say the Aameen aloud. **In this way of differences, the need for taqleed arose.**

Taqleed is only in three forms of masaa'il, and one cannot do without Taqleed in them

Taqleed of the Imams is in three types of rulings. In the rest of the shari'ah, no one is followed. Taqleed is made of ALLAAH and His Rasul ε. And in these three types of rulings, one cannot do without Taqleed. **These three types of rulings amount to 20% of fiqh.** The three types of rulings are:

1. Sometimes there is difference of opinion in understanding the clear text, that what is the meaning of this verse and this hadith? One Imam says that this is the meaning and another says that this is the meaning and in terms of language, both could be meant. So there is no way out but to adopt taqleed.

2. Sometimes there is difference of opinion in pinpointing what is abrogated and what abrogates, i.e. which narration is first and which one came later. There is difference of opinion in this.
3. The ruling sometimes has to be drawn, the nass has to be studied deeply to understand, and there could be difference of opinion.

Examples of them follow;

Example of ikhtilaaf in understanding the clear text (Nass)

First example; the Qur'aan says (او لامستم النساء) or you came close to women. In this verse, the things which break wudhoo are mentioned or the things that break Ghusl? The word in the Qur'aan is (لمس) from (مفاعلة). The meaning of (لمس) is to touch and (لامس) for two people to touch each other.

Imam Abu Hanifah α says that this verse explains those things which make Ghusl compulsory. (لامس) is from (مفاعلة) and when does a man touch a woman and a woman touches a man at the same time? When a person has intercourse and when the time of completion comes, then the man holds the woman and the woman holds the man and they finish. So, when ejaculation takes place, Ghusl becomes compulsory. In essence, Imam Abu Hanifah α says that (لامستم النساء) is explaining that which breaks the Ghusl.

The other three Imams say that (لامس) is in the meaning of (لمس) and this verse explains the things which break wudhoo. They say that if a person with wudhoo touched a woman, his wudhoo will break and in accordance to the laws of Arabic, there is scope for both meanings. Both of them make sense. This is a difference of opinion in understanding the clear text.

Second example: the next portion of the same verse, (او جاء احد منكم من الغائط) or any of you has come from relieving himself (then wudhoo will be broken). Now there is difference among the juro-consultants; Imam Abu Hanifah α says that when a person goes to the toilet, then impurity comes from the human body. So, if impurity comes out from any part of his body, from head to toe, and it flows, then the wudhoo will be broken. It is not specific to the private parts. The three Imams state that if impurity comes out from the front private part or from front and back, nothing comes from the rest of the body, therefore, they decided that if impurity comes from the front and back private parts then wudhoo will break, otherwise not. Subsequently, the wudhoo does not break by vomiting, nosebleed, a sore, pimple, or by blood flowing according to them.

When such a difference of opinion arises, then what should we do? We should follow whichever Imam we have reliance upon. In such a case, what other way is there but Taqleed? We do not have so much knowledge to decide what is the implication of the verse.

Third example: Rasulullaah ε said () The Salaah of the night is performed in units of 2. So when you fear that true dawn will begin, then make your Salaah odd with one rak'at.

From this hadith, there are two rulings that have ikhtilaaf:

First: should a person make salaam after every 2 rak'ats of taHajjud or is this ease for those performing taHajjud? Imam Abu Hanifah α says that this is ease for those performing taHajjud, it is not a ruling.

What is the ruling? There is difference of opinion that in optional Salaah, is it better to make salaam after 2 rak'ats or after 4 rak'ats? ImamShafi'iα and Imam Ahmad α say that whether it is the optional Salaah of the night or of the day

(Sunnah mu'akkadah is also optional), then it is better to make salaam after 2 rak'ats and if someone is performing 4 rak'ats with one salaam, then it is also permissible. However, it is better to make salaam after 2 rak'ats.

Imam Maalik α says that it is not permissible to perform 4 rak'ats with one salaam at night and in the day it is better to make salaam after 2 rak'ats and it is permissible to perform 4 rak'ats with one salaam.

Saahibayn say that it is better to make salaam after 2 rak'ats at night and it is more virtuous to perform 4 rak'ats with one salaam during the day.

Imam Abu Hanifah α says that it is better to perform 4 rak'ats of nafl, whether night or day and it is permissible to make salaam after 2.

Imam Abu Hanifah α has two proofs; there are obligatory Salaahs during the day of 4 rak'ats (Zuhr and Asr) and there is also an obligatory Salaah of 4 rak'ats in the night (Isha) and the obligatory Salaah cannot be performed in a method that is not best. The obligatory Salaah are only performed in the best manner. Therefore, it is better to perform 4 rak'ats of nafl with one salaam.

The second proof is that it is proven from Rasulullaah ε to perform 4 rak'at with one salaam during the day. Rasulullaah ε would always perform the 4 rak'at Sunnah before Zuhr with one Salaam and sometimes he would perform 4 rak'at before Asr with one Salaam. **A Nabi can also do that which is not the best manner in order to clarify a ruling. Like Rasulullaah ε once stood and urinated but the Nabi did not do the action that was not classified as the best all the time or most of the time.** Rasulullaah ε would always perform the 4 Sunnah in the day or most of the time with one Salaam. Therefore, it is the best way and we will make analogical

deduction of the optional Salaah of the night on the optional Salaah of the day. So, it will also be more virtuous to perform 4 rak'at with one Salaam at night.

The hadith of Rasulullaah ε 'The Salaah of the night is 2,2.', Imam Abu Hanifah α says that it is not a ruling but expediency. This is ease for those who perform TaHajjud.

The Sahabah would perform lengthy TaHajjud Salaah. If they made an intention to perform 4, they would tire. Therefore he said, "Make the intention for 2 and perform it long. Then make Salaam and straighten your legs and rest. Then make the intention for the next 2." In this way, if a person has to perform optional Salaah throughout the night, he will not tire.

Anyway, there was difference of opinion in the first part of the hadith. The view of Imam Abu Hanifah α is one and the view of Saahibayn is another, while the view of the other Imams is something else. All of them draw their ruling from this hadith. So, in a case like this, what other way is there besides Taqleed?

The second ruling that has ikhtilaaf: the next part of the hadith, 'when you fear that morning will begin, then make your Salaah odd by means of one rak'at.' What does this mean? The three Imams say that now make salaam after two rak'ats and perform one rak'at separately. This is the meaning of making the Salaah odd by means of one rak'at. Subsequently, according to them, they make salaam after two and then perform one rak'at separately.

The Ahnaaf say that this is not the meaning of the hadith, rather, the meaning is that when you fear that morning will start, then do not make the intention of 2 rak'ats, but make the intention of 3 and join the third rak'at to the second. These last three rak'ats will be odd. This is because all the rak'ats before it were even.

According to the Ahnaaf, this is the meaning of the hadith because there is a narration of Nasa'i with a saheeh chain of narration from Hadhrat Ayesha radhiyALLAAHu anha that Rasulullaah ε would not make salaam after 2 rak'ats of witr. (Nasa'i, hadith 1698). In the light of this hadith, the ahnaaf have understood the meaning of the above hadith.

According to the Ahnaaf, this is the meaning of 'make the Salaah odd by means of one rak'at that make the two rak'ats before it odd. In summary, this is the proof of the Ahnaaf and the proof of the three Imams. **The difference is based on difference in understanding the text. Now what should we do? There is only one way for us, whichever Imam we have reliance in, we should follow him.**

There is ikhtilaaf in the narrations and ikhtilaaf in combining them

The second type of rulings: sometimes there is contradiction between narrations and there is difference of opinion in reconciling or combining them, i.e. **there is difference of opinion is stipulating what is abrogating and what is abrogated,** like there are the narrations in the books of hadith dealing with lifting the hands in Salaah and of not lifting. Both these narrations cannot be at the same time. Now, which one took place first and which one took place later? The Imams held differences of opinion regarding this. The two Imams say that the Ahadith of lifting the hands were during the first era and the Ahadith of not lifting were later. The other two Imams say that the Ahadith of not lifting were of the first era and the Ahadith of lifting were later. In summary, there was a difference of opinion in stipulating what is abrogating and what is abrogated. So what should we do? We should follow whichever Imam we have reliance in.

The proof of the twoImams is that the Khulafaa' e Raashideen did not lift their hands. If lifting the hands was the last action of Rasulullaah ε, then the four khulafaa' would have definitely did it. It is not possible that the khulafaa' stood on his ε musallah and did something contrary to his action.

Ikhtilaaf in laws that are drawn

Third type of rulings: the rulings that are drawn/concluded. The pearl is at the bottom of the ocean; it does not float on top. Not anyone can take out a pearl. Only divers can. Similar is the case with rulings that are drawn. They are not on the surface of the Qur'aan and Hadith, but they are at the bottom. Who will take them out? The mujtahideen of the Ummah will. However, there can sometimes be difference of opinion among them. In such a case, what other way is there but Taqleed? I shall provide an example;

5 laws of wudhoo drawn from the verse of wudhoo and ikhtilaaf in them

There is the verse of wudhoo in the Qur'aan. The entire world makes wudhoo according to the method explained in the verse. However, there are 5 rulings drawn from it in which there is difference of opinion (ikhtilaaf):

The first ruling: is intention necessary in wudhoo or not? According to ImamShafi'iα it is necessary. According to the other Imams it is not necessary. There is only a rare form of this. A person is ploughing the land on a farm, it begins to rain, and the person is soaked from head to foot. Now the time for Salaah comes. Is it necessary for him to make wudhoo or is his wudhoo done while being soaked? ImamShafi'iα says that his wudhoo is not done because he did not make an intention and the other Imams say that his wudhoo is done.

Alternatively, a person was in the state of Janaabat and he was standing at a pond. His friend came and pushed him, he fell into the pond and dipped himself and came out. Is his Ghusl done? ImamShafi'iα says that it is not done because he did not make the intention for Ghusl. The other Imams say that his Ghusl is done. This ruling is not on the apparent surface of the verse. This is ruling that is drawn and difference of opinion took place, so what should we do? Whichever Imam we rely on, we should follow him.

The second ruling: is the sequence mentioned in the verse necessary or not? A person comes from a farm, he first washed his feet that are soiled; then he washes his face, then his hands and then makes masah. Is his wudhoo done or not? ImamShafi'iα says that his wudhoo is not done because sequence is necessary in wudhoo. The other Imams say that the wudhoo is done. To follow sequence is Sunnah, not necessary. The reason for this difference of opinion is that, is the waaw in the verse showing sequence or does is show general collecting? There is difference of opinion and this is a ruling that is drawn, what else can be resorted to but Taqleed?

Third ruling: the verse of wudhoo has 'until the elbows' and 'until the ankles'. What is the meaning of 'until'? Should the elbows be washed or not? Should the ankles be washed or not? Imam Zufar α says no. The end point is not part of the whole. The other Imams say that the end point is part of the whole. In summary, there is difference of opinion in stipulating the meaning of 'until'.

Fourth ruling: is muwaalaat necessary in wudhoo? Muwaalaat means that the next limb should be washed before the previous one dries. Someone washed a limb, then he speaks to someone and the washed limb dries up. Then he washes the next limb. Is his wudhoo complete or not? Imam Maalik α says

that the wudhoo is not done. Muwaalaat is conditional. The rest of the Imams say that the wudhoo has taken place.

Fifth ruling: should the feet be washed in wudhoo or should one make masah on them? The shi'a say that masah should be made on the feet and the Ahl us Sunnah wal Jama'ah say that the feet should be washed if one is not wearing the khuffayn. The shi'a base their ruling on the qira'ah that has kasra and the ahl us Sunnah take the qira'ah with fatha. I gave the examples of rulings that are drawn; these are at the depths of the clear text. In these rulings, there was difference of opinion among the mujtahid Imams.

So there are three types of rulings; difference of opinion in understanding the clear text, difference of opinion in reconciling the narrations that are contradictory, rulings that are drawn, in deducing them there was difference of opinion. In these types of rulings Taqleed is necessary. There is no other way in them but to adopt Taqleed. These rulings take up about 20% of Islaamic Fiqh. The 80% remainder that are clearly mentioned in the Qur'aan and Hadith, there is no Taqleed of any Imam. ALLAAH and His Rasul are followed in them.

Summary: I recited the verse in the Khutbah 'say, this is my way, I call to ALLAAH'. The name of this path is Sunnah and there is a Mash hoor Hadith that states that the Jews split into 71 sects who will all go to hell and the Christians split into 72 sects, they will all also go to hell and my Ummah will be split into 73 sects. 72 of them will go to hell and one group will go to Jannah. The companions asked, "O Rasul of ALLAAH, which is the group that will go to Jannah?" **Rasulullaah ε said, "The group that is on my way and the way of my companions."**It is from here that the name of the followers of the four Imams has been taken, Ahl us Sunnah wal Jama'ah, those who follow the Sunnah and the decision of the group of Muslims. The path upon which Rasulullaah ε is, it is called

Sunnah and the path upon which the companions are, it is the unanimous rulings of the group of Muslims.

There is no proof that Hadeeth is proof

Rasulullaah ε said, 'He who holds firm to my Sunnah when there is corruption in my Ummah, he will get this reward.' **There is a chapter in Mishkaat, 'Chapter on Holding firmly onto the Qur'aan and Sunnah'. There are 6 narrations in this chapter. All of them have the word Sunnah in them.** Therefore, the combined name of the followers of the four Imams is Ahl us Sunnah wal Jama'ah. There is no difference in them becoming four, like the students who graduate from Deoband, Saharanpur, and Luckhnow, although they are called Qaasimi, Mazaahiri and Nadwi, but they are all Deobandi. Similarly, although Hanafi, Shafi'i, Hanbali and Maaliki are separate names, but they are all Ahl us Sunnah wal Jama'ah. The difference of opinion that exists among them, they are in rulings. There is no difference of opinion in principles and beliefs. No sects are created when there is difference of opinion in rulings. Sects are created when there is difference of opinion in beliefs. **The hadith explaining about 73 sects is related to beliefs, not to rulings. When principles and beliefs are separated, then the names of the groups are separated.**

Someone is called ahl hadith, another person ahl qur'aan. And those who say that hadith and Sunnah is the same thing, they are deceived. My brothers, do not come into this deception. The ahl qur'aan also say that we believe in the Qur'aan. They are all deviated sects and Sunnah and hadith is not one thing, in fact, there is a difference between them which I have explained. This difference must be borne in mind.

Some people in your country create fitnah. They come and make the youth worried and say, 'this is hadith, this is a hadith of Bukhari.' The youth are worried that now what should we

do? Therefore I explained the difference that hadith is one thing and Sunnah is something else. **We have been commanded to hold firmly onto the Sunnah, not the hadith.** Let the ahl hadith remain as they wish, we are the Ahl us Sunnah wal Jama'ah. There is no need to worry about them.

Ijmaa' (consensus) is also a proof of Shari'ah

Ijma' is also a proof of shari'ah. Holding onto it is proven from the Qur'aan. Verse 115 of Surah Nisaa' states that whoever leaves the path of the Muslims and takes another path, he will be sent to hell. ImamShafi'iα has drawn from this verse that ijma' can be used to draw rulings. Therefore, the second part of the name of the people of truth is jama'ah.

A bad workman fights with his tools

The ahl hadith (ghayr muqallideen) are not in favour of ijma being proof. In the introduction of Arf ul Jaadi there is a discussion on this. However, they cannot deny completely, the Muslims will spit in their faces. That is why they say, 'We accept firm/clear ijma but we do not accept unclear (zanni) ijma'.'

Will Qur'aan speak about ijma'? What other form is there but it being clear (qat'i)? Either it is narrated with tawaatur, in the condition that the hadith is mutawaatir or not? There is difference of opinion in it. Then when khabar waahid gives the benefit of zann, it is proof. So ijma' that is narrated this way, why can it not be proof? The reality is that a bad workman fights with his tools!

Qiyaas is only a tool to draw rulings

As far as Qiyaas is concerned, it is proof in the sense that it is a tool to draw rulings. It is a ladle by means of which food is taken out from the pot. The pots are Qur'aan, Sunnah and the ijma' of the Ummah. Qiyaas is not a food item itself. It is a means of drawing conclusions. So, if the Qiyaas is not considered, then these three pots will also not be considered. Yes, the qiyaas that has no shar'i backing will not be proof. It is the Qiyaas of Iblees.

A challenge

I finally give a challenge and I give it until the morning of the day of Qiyaamat that bring any Hadith, even if it be dha'eef that Rasulullaah ε gave the command to hold onto Hadith. There are virtues for learning and narrating Ahadith but there is not a single hadith in which there is command to hold firmly onto hadith. All the Ahadith give the command of holding firmly onto the Sunnah.

وآخر دعوانا ان الحمد لله رب العالمين

The real Salafi and the modern day Salafi

(This lecture was delivered in Masjid Dar us Salam, Toronto, in Shawwaal 1430)

After the MasnunKhutbah, 'today I have completed your Deen for you and I have completed My bounty upon you and I am pleased for you with Islaam as your Deen.' [Maa'idah, 3], i.e. until Qiyaamat, this will remain your deen. It will not be abrogated and a new deen will not be brought it its place.

The two parts of Deen; beliefs and actions

Elders and brothers, as you know, the deen that ALLAAHI revealed has two parts; beliefs and actions. **Generally, beliefs (aqaa'id) are referred to as deen and laws are referred to as shari'ah.** In the verse, this general meaning is taken. However, there is a major difference between them and that is, deen, in the meaning of aqaa'id remained one from the time of Aadam υ till Rasulullaah ε. And once it has remained one until now, then until Qiyaamat, after him ε, it will remain one. However, in the eras of the previous Ambiyaa', people had differences in deen and in their differences they moved completely away from the deen of the ambiyaa'. However, after Rasulullaah ε, although there will be differences in belief, but the Ummah will not move completely away formt he entire deen. Until Qiyaamat, there will always remain a group in the Ummah who will remain on the true deen. No matter how many are there who oppose them, they will not be able to harm them. This subject matter is discussed in a hadith, 'there will always be a group of my Ummah established upon the truth, those who oppose them will not harm them.'

So, the difference between previous nations and this Ummah is that the previous nations' moved away from the deen and beliefs of their Ambiyaa' completely. Not a single group remained on the true beliefs. Then ALLAAHI sent another Nabi and he would bring them onto the correct deen and Deen. However, Rasulullaah ε is the final Nabi. Now, if all the people move away from the true beliefs, then darkness will spread in the world and no new Nabi will come to show light. Therefore, ALLAAH made the system that after Rasulullaah ε, although there will be differences in beliefs, but it will not be such that the entire Ummah will come onto incorrect beliefs. In fact, a group will remain on the true beliefs until Qiyaamat.

However, the laws are different. The shariah's of the Ambiyaa' from Aadam υ until Rasulullaah ε differed. Shari'ah refers to actions and there remained differences in actions. There were certain laws in the shari'ah of one nabi and it would be abrogated in the shari'ah of another Nabi and other laws would come. So, after Rasulullaah ε as well, there will be differences in laws but there is no problem with these differences because these differences also existed in the shari'ahs and when there is differences in the shari'ahs, then there will be differences in the actions of the Ummah of Rasulullaah ε. These differences in action are not something so important but deen in the meaning of beliefs and differences among them cannot be tolerated because the deen remained the same from Aadam υ until Rasulullaah ε.

However, this should be borne in mind that the differences in the shari'ahs of the Ambiyaa was only 1%. In accordance to the nature of people and according to the demands of the time, separate laws were given. An example of this is that in our shari'ah, there are differences in the laws for men and women. This is also about 1%. The deen for them is the same. The beliefs that are for men, the same beliefs are for women. The laws that apply to them are of the same type. Salaah, fasting,

zakaat, and Hajj are the same for both. However, the laws that apply to her sex are different, a women gets menstruation, this does not happen to men nor is there difficulty in his body. Therefore, the laws of haidh etc. are for women and the laws of hijaab are for them too. The number of laws of this type is also not even more than 1%.

Ikhtilaaf in beliefs came about after the Sahaabah

The first group of this Ummah was the Sahabah. In their era, there were no differences of belief. These differences came about in the era of the tabi'een. Differences in action existed in the era of the Sahabah. Not only in the era of the Sahabah, but there were differences among the Sahabah in the era of Rasulullaah ε. There is a famous incident, in the battle of Ahzaab, the Banu Qurayzah were treacherous. Upon completing the battle of Ahzaab, Rasulullaah ε commanded the Sahabah to immediately prepare and attack Banu Qurayzah and to go there and perform Asr Salaah. Subsequently, the Sahabah took their necessary goods and left for Banu Qurayzah. On the way, the time for Asr came in so there was a difference of opinion among the Sahabah. Some said that Rasulullaah ε commanded us to go to Banu Qurayzah and perform Asr there. Therefore, we shall perform AsrSalaah there. Some said that the nature of the command of Rasulullaah ε was that we should immediately reach Banu Qurayzah. It was not the nature of Rasulullaah ε to let the ASR become Qadha. Subsequently, half of them performed the **Asr Salaah** and half did not. They then went forward. The time for Maghrib came in and all of them performed Maghrib. Because Rasulullaah ε did not mention anything about Maghrib. Then the army reached **Banu Qurayzah** at Isha time. Upon reaching there, those who did not performAsr, they performed it now, then all of them performed Isha. Rasulullaah ε reached the next morning. The

incident was mentioned to Rasulullaah ε. Rasulullaah ε did not say anything to any of the groups.

There is a hadith, Hadhrat Abu Hurayrah τ says that Rasulullaah ε came to us. **We we arguing about the matter of Taqdeer.** He became so angry that his cheeks became red, as though pomegranates were squeezed onto his cheeks. He ε said, “Have you been commanded to do this? Have I been sent to you with this? The people before you were destroyed when they began to debate about this matter. I take an oath and say that do not argue about taqdeer.”

From hadith we learn that when the people of before discussed and debated taqdeer, then intellectual deviation set in amongst them and they strayed from the straight path. This is the same with other beliefs. When debate will be held about them, then certain people will stray from the straight path.

From this hadith we learn that in the time of Rasulullaah ε, there were differences of opinion amongst the companions in laws, but there were no differences in belief. Differences in belief began in the time of the tabi’een.

The reasons for ikhtilaaf after the Sahaabah

The hadith explaining the 73 sects, in the beginning, Rasulullaah ε used the letter ‘seen’. It is translated as ‘soon there will be differences in my ummah’. **There is indication in the ‘seen’ that until the era of the Sahabah, there will not be differences.** After them, these differences will come about.

What is the reason?

The first reason is that the Sahabah were the students of Rasulullaah ε. The tab' taabi'een were the students of the taabi'een and the effect of the teacher is less according to the increase in the gap. Like, the person standing the courtyard will get the direct sunlight and if there is a mirror reflecting the light into the Masjid, and the light comes into the Masjid, then there will be a great difference between the two. This is because the sunlight is coming directly there and here it is coming through a means. Therefore, there will be weakness in it. Alternatively, just as the sun rises and puts its light directly onto the earth and it throws light on the moon too. Then, the moon throws light on the earth, so there will be a difference between the two lights. Similarly, understand that the specialty of the Sahabah is because that Rasulullaah ε was their teacher. Then weakness came about because of being far from the first teacher and fitnah will begin as the distance from the first teacher increases. Therefore, the Ahadith explain fitnahs that will come before Qiyaamat because of being far from the era of the first teacher.

The second reason is that the deputation of Rasulullaah ε had two forms. He ε was sent directly in terms of effort to the unlettered ones and through the Sahabah he was sent to the rest of the world in terms of work. Similarly, the Sahabah were also sent as deputies and they propagated the Deen after him ε to the entire world. **Therefore, just as he ε is sinless, the Sahabah are protected (mahfooz).** Through corruption of actions, there will be corruption in belief. Subsequently, ALLAAHI protected the Sahabah from both types of corruption. This is subject matter that requires great detail. Shah Waliullaah α has written this subject in detail in Hujjatullaahi al Baaligha in the second chapter of the sixth discussion. I have written a detailed commentary of this in Rahmatullaahi al Waasi'ah in the second volume.

The three eras are together in breadth

The eras of the Sahabah, taabi'een and tab' taabi'een exist in length and breadth. Every person understands the length of the era in that the era of the Sahabah is completed and then the era of the taabi'een begins. It finishes and the era of the tab' taabi'een begins. The breadth of each era also moves together because a Sahabi is he who saw Rasulullaah ε in the condition of Imaan and he passed away on Imaan. In the era of Rasulullaah ε, Islaam spread throughout the Arabian Peninsula. However, whoever accepted Islaam, they did not see Rasulullaaah ε. Then, for example, if a Sahabi from Madinah passed by a tribe while travelling or in order to collect zakaat or he became the governor and went to a tribe, then the Muslims there saw the Sahabi. So, they became taabi'een. This taabi'i was present in the era of Rasulullaah ε and in the era of Rasulullaah ε, there were such Muslims as well who did not see any Sahabi, but they saw those who saw a Sahabi. These are the tab' taabi'een. Then, there were such Muslims who did not see any taabi'i, but they saw the tab' taabi'een. They are counted as the fourth generation because Rasulullaah ε established 3 eras, 'the best people are those of my generation, then those after them, then those after them.' This exists also in terms of breadth. So, the Sahabah, taabi'een and tab' taabi'een are the best of eras and there is no virtue for the fourth generation.

Two schools: Hijaazi and Iraaqi

You have already come to know that from the time of the Sahabah, there are differences of opinion in rulings. However, in their time, the schools of thought did not come about. The first differentiation that took place in the Ummah was that the Ummah was divided into two types. One was the Hijaazi school of thought and second was the Iraaqi school of thought. The reason for this differentiation was that after Rasulullaah εthree of the four khulafaa' were from Madinah Munawwarah. At that time, all the scholars were gathered in Madinah

Munawwarah. Then, when Hadhrat Ali τ became the khalifah, he took the khilaafat and went to Kufa (Iraq) and before him, Hadhrat Umar τ had sent Hadhrat Abdullaah bin Mas'ood τ. Therefore, his students were present there from before. Now, when the khilaafat came here, then all the scholars went there. In this way, according to the will of ALLAAH, two schools of thought came about. One was the Hijaazi school of thought that was created from the three khulafaa and the scholars of their eras and one was the Iraqi school of thought that was made from Hadhrat Abdullaah bin Mas'ood τ and Hadhrat Ali τ and their students. This was the first differentiation in the Ummah. Before this there was no difference in terms of school of thought. The entire Ummah was one and whatever matter came about, the question would be posed to any scholar found. However, when the Ummah became two schools of thought, then slowly, it happened such that whoever had a mindset of hijaazi school of thought, he would enquire from a scholar of his school. He would not enquire a ruling from a scholar of the hijaazi school of thought. The person who had a mindset of the Iraaqi school of thought, he would only enquire the ruling from the scholar of his school of thought, he would not ask anyone else. Like today, a Hanafi will enquire a ruling from a Hanafi scholar, he will not ask a Shafi'i, Maliki, and Hanbali. A Shafi'i will ask a Shafi'i scholar and he will not ask someone else.

This is because the four schools separated and once they separated, then it will automatically happen such that a person will ask only from the scholars of his school of thought. Anyway, the first two schools of thought that came into the Ummah was in the era of the taabi'een.

The real and subsidiary work of both schools

The original/basic work of the Hijaazi school of thought was to narrate Ahadith. If someone asked about a ruling that was not found in the hadith, then they would also reply because they were also mujtahids. **The book of that era, the Mu’atta, is also present today. A quarter of it is Ahadith and three quarters are the views of Imam Maalik α. Their original/basic work was to narrate, that is why they are called Muhadditheen Fuqahaa.** They were Muhadditheen in reality but Mujtahid as well. The rulings that were not clearly mentioned in the Ahadith, they would also give the replies.

The basic work of the Iraqi school of thought was to make effort in Fiqh because from the time of Hadhrat Ali τ, the khilaafat came from Madinah to Iraq and did not return. It was decreed that the government will need Ahadith in matters that came before them. Therefore, the scholars of this school of thought kept their basic effort on rulings (masaa’il), but it is necessary to know the Qur’aan and hadith for rulings. Without them, how can one deduce rulings? So, they also knew Ahadith and Qur’aan but their effort was on rulings. **Therefore, they are called Fuqahaa Muhadditheen, i.e. in reality they were fuqahaa, but they were also Muhadditheen because a person cannot draw rulings without the Qur’aan and Hadith.** Then, in deciding the rulings, the fuqahaa went so far ahead that they began to think of five hundred years ahead that if this has to occur, then this will be the ruling and if that has to occur, then that will be the ruling. In the Mabsoot of Imam Muhammad α, such forms of rulings have been assumed and have been mentioned under the title of ‘say/tell’ (Ara’ayta).

The form of the matter has not yet happened when they assumed it and mentioned the ruling of it so that when it does

occur, the ruling will be known. Therefore, people kept their name, 'ara'aytiyoon'.

The scholars of the Hijaazi school of thought did not like this. They used to say that as long as the incident does not occur, why should the ruling be mentioned? However, it is necessary for the Fuqahaa. They would work for the need of the government. Whichever new incident occurred, the solution would be with the government from before already. In this way, the Muhadditheen Fuqahaa came about and these were the Fuqahaa Muhadditheen.

How did the four schools of thought come about?

This was happening from before, but a time came when the Hijaazi school of thought began to use a short form name for Imam Maalik α and he became the head of the group. Then the student of Imam Maalik α, ImamShafi'iα came. Then the student of Imam Shafi'iα. Imam Ahmad α came. Amongst them were differences of opinion. That is why the Hijaazi school of thought got divided into three schools of thought. The head of the Iraaqi school of thought was Imam Abu Hanifah α. Therefore, a short form name was used for him. There were other Mujtahideen born in Iraq but this school of thought was not divided. Imam Abu Hanifah α had two students; Imam Abu Yusuf α and Imam Muhammad α, he was a great Mujtahid. He was such a great Mujtahid that ImamShafi'iα was born in Makkah, he first sought knowledge there, then he came to Madinah to seek knowledge from Imam Maalik α. After acquiring knowledge here, his teacher Imam Maalik α gave him the counsel that you should go to Iraq and learn from Imam Abu Yusuf α - Imam Abu Hanifah α has passed away – ImamShafi'iα was poor so Imam Maalik α gave

him provision for the entire journey and sent him to Imam Abu Yusuf α to learn in Iraq.

When he reached there, he came to know that Imam Abu Yusuf α had also passed away and Imam Muhammad α had taken his position of teaching. ImamShafi'iα learnt from him and he says, 'I lifted a camel load of books from Muhammad.' Half the goods are placed one side of the camel and the other half is placed on the other side, i.e. 6 Mann of books he wrote. In that time, the students would write on big sheets of paper, then he did not return home, but he went to Baghdad. While there, ImamShafi'iα learnt from Imam Ahmad α. Then, towards the end of his life, ImamShafi'iα went from Baghdad to Egypt and remained alive for two years. He then passed away in Egypt. Anyway, the Iraqi school of thought remained one. The students of Imam Abu Hanifah α were Mujtahids, but they did not separate from Imam Abu Hanifah α. Subsequently, all the views of Imam Abu Yusuf α are part of HanafiFiqh, all the views of Imam Muhammad α are included in Hanafi Fiqh. There were other major students of Imam Abu Hanifah αtoo, they are all part of the Hanafi Fiqh. Whatever happened later was also included in Hanafi Fiqh. The result of this is that today, in half the world the Maaliki, Shafi'i and Hanbali are on one side and only the Ahnaaf are on the other side. Amounting to all three of them, in fact, even more, there are Ahnaaf in the world.

Four deviated sects came about in the era of the Tabi'een

I said that in the era of the Sahabah there was no ikhtilaaf in beliefs. **The ikhtilaaf in belief began in the era of the tabi'een and first four groups were deviated; Mu'tazilah, Khawaarij, Shi'a and Murji'a.** The reasons behind each of them coming about are different.

Some people exaggerated in the love for Hadhrat Ali τ so they became shi'a. Some of them had differences of opinion with Hadhrat Ali τ and Hadhrat Mu'awiyah τ so they became the Khawaarij and some of them debased the status of deeds and said that together with Imaan, major sins do not cause harm, they became the murji'a. Some of them placed intelligence over revelation and became the mu'tazilah.

They say, whatever we can understand through common sense, we shall believe and whatever cannot be understood through common sense, it is possible to deny, so we will deny it, otherwise interpret it. For example, a hadith states that the Hijr Aswad is the right hand of ALLAAH. They said that how can a stone be the right hand of ALLAAH? Subsequently, they said that the hadith is dha'eef (not worthy of consideration). Whenever such a hadith comes before them, then mu'tazilah catch some narrator and say that this narrator is weak. Therefore the hadith is dha'eef, whereas which human being is there that does not have weakness? In fact, there is none, so they create one. Subsequently, however many great narrators there are, they criticize them even more. One of the great narrators is Imam Bukhari α. They call him Mudallis in hadith and a disbeliever in belief. He was taken out from Nishapur. He reached his hometown of Bukhara and was not allowed to stay there too. So, a small narrator could be saved but no major narrator was saved. **It therefore became easy to classify Ahadith as weak, like if any hadith comes before the Salafi of today, and it is contradictory to his thoughts, he immediately says, 'this hadith is dha'eef'.**

Anyway, if a subject matter that cannot be comprehended is mentioned in the Ahadith, then the mu'tazilah reject it. If it comes in the Qur'aan, then they cannot reject the Qur'aan so they interpret it that this is the meaning, not that.

Anyway, they placed intellect above and revelation below. In this way, the **mu'tazilah** came about.

The **shi'as** exaggerated in the matter of Hadhrat Ali τ. They said that the khilafat of the three khulafaa was not right, they usurped it. Hadhrat Ali τ is the khalifah bila fasl. The Ahl us Sunnah wal Jama'ah say that the four khulafaa', they were rightful in the matter of the khilafat; in the sequence they assumed the position.

The **khawaarij** said, 'the command is for none but ALLAAH' i.e. it is not permissible to appoint a council. Hadhrat Mu'awiyah τ and Hadhrat Ali τ appointed a council of two people so they both became disbelievers.

In this way, this also became a discussion that is it permissible to appoint a judge between two disputing parties and can he make a decision or not? The khawaarij say that it is not permissible. The Qur'aan states, 'the command is for none but ALLAAH.' The Ahl us Sunnah wal Jama'ah say that it is permissible. They say that the verse, 'the command is for none but ALLAAH' was revealed to Rasulullaah ε and regarding the matter of Banu Qurayzah. Rasulullaah ε and the Banu Qurayzah joined and handed the decision over to Hadhrat Sa'd bin Mu'aadh τ. So, do you understand the meaning of 'the command is for none but ALLAAH' to be you or Rasulullaah ε?

Sifaat Mutashaabihaat and Ghayr Mutashaabihaat

When the mu'tazilah came about, the first discussion they began was that of the sifaat (qualities) of ALLAAH. **It should be known that the sifaat of ALLAAH are of two types. One** is those that have no similitude to the sifaat of creation, like ALLAAH is One, what similitude does this have with

creation? ALLAAH is independent, what similitude does this have with creation? **Secondly,** those qualities that have a similitude to the creation, like ALLAAH hears, we also hear, ALLAAH sees, we also see, ALLAAH has a 'hand', we also have a hand, ALLAAH has a countenance, we also have a countenance, ALLAAH has a 'shin', we also have a shin, ALLAAH descends to the lowest heaven during the last portion of the night, we also descend from a high place to a lower plane. So, the qualities that are not similar to those of creation are not discussed and the qualities that have a similitude with those of creation come under discussion that what do these sifaat mean?

Various sects came about regarding Sifaat

Due to differences of opinion in the sifaat of ALLAAHI, various sects came about in the Ummah,

1. **Mu'tazilah.** They rejected the qualities of ALLAAH but they do not clearly deny. **They said that the qualities of ALLAAH are the being of ALLAAH.** The qualities of ALLAAH do not have a separate meaning, the being of ALLAAH is His qualities. The matter that I shall discuss further on regarding whether the Qur'aan is created or not, whether it is haadith or qadeem, it is based on rejecting these qualities. The mu'tazilah say that all the qualities of ALLAAH are His being, then the quality of speech isalso the being of ALLAAH. The Qur'aan is present in the world, we read and write it. Then how could it be the quality of ALLAAH? Subsequently, they accepted the Qur'aan as created.

2. **Mu'attilah.** They said that the sifaat of ALLAAH are not mutashaabihaat because it necessitates ALLAAH

being similar to creation, while ALLAAH is not similar to creation. **In summary, they dismissed sifaat for ALLAAH!**

3. **Mujassimah.They said that ALLAAH has a body, hands, and face like us.**

4. **Mushabbiha. They said that ALLAAH does not have a body but the sifaat of ALLAAH are like that of creation.**

5. Majority of the Ummah (**Ahl us Sunnah wal Jama'ah)** said that all the qualities of ALLAAH mentioned in the Qur'aan and hadith are proven for ALLAAH but **they are not like the qualities of creation.**Then, how are the qualities of ALLAAH? **The majority say that we do not know the condition. We only know in summary that they are sifaat.**

The Banu Abbas were affected by the thoughts of the Mu'tazilah

The effect of the mu'tazilah grew so much that the khilaafat of the Banu Abbaas were affected by them. You would have already known that the son of Haaroon Rashid, Ma'moon, was a big philosopher. He got the Greek philosophy translated into Arabic. From here the era of intellectualism began in the Ummah and Ma'moon was the first to be affected by the thoughts of the mu'tazilah.

The discussion of the Sifat of Kalaam

The Sifaat of ALLAAHare countless. One of them is the sifat of Kalaam (speech). It was under discussion first. It is for this reason that the name of Ilm ul aqaa'id became Ilm ul Kalaam. The Qur'aan states, 'ALLAAH spoke clearly to Musa υ'. So the sifat of Kalaam is proven for ALLAAH. This quality

came under discussion because the other siffat were not embodiments that can be felt, like ALLAAH is Samee', so there is no embodiment of Samee'. There is also no embodiment of Baseer that can be felt but the sifat of Kalaam of ALLAAH is an embodiment that can be felt in the form of the Qur'aan. This Qur'aan, which is the speech of ALLAAH came under discussion because the Qur'aan that is present in the world today, is it Qadeem or Haadith? **The mu'tazilah said that although this Qur'aan is the speech of ALLAAH, it is not Qadeem, it is Haadith, i.e. the sifat of Kalaam of ALLAAH is Qadeem but this embodiment is not Qadeem, it is creation and Haadith.**According to them, the meaning of the sifat of Kalaam is to create speech in some place. So, the Qur'aan is created, it is created on the tongue of the Qaari.

The Ahl us Sunnah wal Jama'ah said that because the Qur'aan is the embodiment of the sifat of Kalaam of ALLAAH, therefore it is Qadeem and uncreated. If it was Haadith, then the quality of ALLAAH of Kalaam will be Haadith and the sifat of ALLAAH cannot be Haadith. In other words, this is a difficult matter. I shall explain it in detail again.

There are two words; understand the meaning well. One is partau, which means effect, shadow, and reflection. The other is paykar mahsus, which means a form that can be seen.

Everyone is unanimous that the entire universe is the partau (reflection) of the sifaat of ALLAAH, i.e. the effect, shadow and reflection. Sifaat are not felt, but the effect and reflection is felt. **Like, ALLAAH is Razzaaq, but His quality of sustaining is not seen.** We see the sustenance and the thing being sustained. They are both created. Sustenance is created and the thing being sustained is also created.

Similarly, ALLAAHI is the Creator but His quality of creating is not seen. The creation are seen, that which is

new born, not Qadeem. This is the condition of all the sifaat besides the sifat of Kalaam.

There was ikhtilaaf regarding the sifat of Kalaam. The mu'tazilah say that the Qur'aan is also a reflection of the sifat of Kalaam of ALLAAH. ALLAAH creates His speech in a place and it is created. This is the seen form of the sifat of Kalaam which is not created (qadeem).

The mu'tazilah are forced in this that they have established an incorrect view. They have accepted the qualities of ALLAAH to be the being of ALLAAH, i.e. the sifaat are not anything extra over the being. Now, can they call the Qur'aan uncreated (qadeem)?

The Ahl us Sunnah wal Jama'ah say that the matter of the sifat of Kalaam is different from the other sifaat. There are reflections of the other sifaat but the embodiment of the sifat of Kalaam is present in the Qur'aan. Therefore it is uncreated (Qadeem). Their proof is that if the Qur'aan was also a reflection, i.e. it was an effect of the sifat of Kalaam, then how can a challenge be issued through it? People cannot oppose the quality of ALLAAH, the effects can create things that are similar, He is the best of Creators. From this we learn that there can be other creators to a certain degree. He is the most just of judges; from this we learn that there can be another judge to a certain degree. However, no one can create something similar to the Qur'aan. The reason for this is that the Qur'aan is not the reflection of the sifat of Kalaam of ALLAAH, but it is an embodiment of it. **No one can create something similar to the qualities of ALLAAH, no one can bring it. So it is proven that the Qur'aan is the speech of ALLAAH and it is Qadeem.**

Probably the first argument that took place between the mu'tazilah and the Ahl us Sunnah wal Jama'ah was this. Until before this, the matter was straightforward that the Qur'aan is

the speech of ALLAAH. Is it reflection or an embodiment? Is it Haadith or Qadeem? This was not the subject of discussion. However, when this discussion began, then a great fitnah arose. Mu'tasim came after Ma'moon. He wanted to force the Muslims into saying that the Qur'aan is created and hundreds of thousands of the salaf who did not accept this were destroyed by him. This was the era of Imam Ahmad bin Hanbal α. Imam Ahmad α opposed this fitnah bravely, he was jailed, he was repeatedly whipped but he remained firm. Then the wife of Mu'tasim who had good inclinations pressurized Mu'tasim. Subsequently, he left Imam Ahmad α. Then the king who came after Mu'tasim was not affected by the mu'tazilah. Therefore, the fitnah died down.

Difference between the original Salaf and the Salaf later on

Imam Ahmad α only said this much that the Qur'aan is the speech of ALLAAH and it is uncreated (qadeem). He did not mention any detail. This was the way of the pious predecessors. I shall explain now that they did not explain istawaa alal arsh as well. This is because it is beyond us to understand the sifaat of ALLAAH completely. However, those who relied on Imam Ahmad α, they exaggerated after him and they went further ahead with the concept. They said that the Qur'aan is the sifat of Kalaam of ALLAAH and it is Qadeem, the ink is qadeem and the volume of it is qadeem. They reached this point.

However, Imam Bukhari α had ikhtilaaf, he was banished from Nishapur and Bukhara on account of this ruling. When Imam Bukhari α reached Nishapur, there he was welcomed. Then, someone asked him during the lesson that the Qur'aan we recite, and the listeners hear, is it Haadith or Qadeem? He α said, 'My recital (wording) of the Qur'aan is created.' Then, the Hanabilah made a noise, 'this is a mu'tazili, this is a

mu'tazili!' they called Imam Bukhari α a disbeliever. Subsequently, he was taken out from Nishapur and the teacher of hadith there, Muhammad bin Yahya Dhuhali wrote a letter to the leader of Bukhara that Bukhari is coming, he has mentioned something of innovation (deviation) here. So banish him. Subsequently, he was banished from Bukhara too whereas whatever Imam Bukhari α said was totally correct and this was written 100 years before by Imam Abu Hanifah α in the book AL Fiqh al Akbar that our speech with the Qur'aan is created and Imam Bukhari α was the student of Imam Ahmad α in hadith and whatever Imam Ahmad α said regarding the Qur'aan that is was not created, it is Qadeem, Imam Bukhari α knows best regarding the meaning, in comparison to the people who came later and they were the students of the students of Imam Abu Hanifah α. So, the discussion of Imam Abu Hanifah α was in front of Imam Ahmad α and Imam Bukhari α understood properly the madh hab of his teacher. However, the Hanabilah exaggerated so much that they could not digest this statement of Imam Bukhari α.

The ruling of istawaa alal arsh

Then time passed, then another quality of ALLAAH came under discussion. **The verse (الرحمن على العرش استوى) comes in 7 places in the Qur'aan.**From these 7 places, the first one is in the first ruku' of surah Yunus, 'ALLAAH is the being who created the skies and earth in six days, i.e. eras.' The day was not the 12-hour day of the world because there was no sun at that time, but it was a day by ALLAAH. That is why I used the word era, how many days is one era? It is not known. ALLAAHI knows best. In summary, ALLAAH established Himself on the arsh and He is arranging the affairs of the universe. From this verse, the Hindus and polytheists are refuted – those who have made divisions in the rule of ALLAAH. They have a god for rain, a god for wealth, a god

for health; this is what the polytheists of Makkah did. They used to say that a king cannot rule alone, so how can ALLAAH arrange the affairs of such a huge universe?

ALLAAH also made separate branches and handed them over to different deities. The Qur'aan refutes this in various places. It says that ALLAAH created the skies and the earth in six days, then He did not give any work to anyone, **He established Himself on the arsh and He alone arranges all affairs.**

The way of the Salaf in istawaa alal arsh

From among the salf, Imam Maalik α, Sufyaan Thauri α and according to one narration from Umm al Mu'mineen Hadhrat Umm Salamah radhiyALLAAHu anha, they were asked regarding the meaning of istawaa alal arsh in the Qur'aan. **All of them gave one reply that istawaa is known, the manner is unknown, faith in it is compulsory, and asking about it is bid'ah.**

The istawaa in the lexicon is known; those who know Arabic also understand the meaning. It means, 'to be straight, to sit firmly.' And what is the manner of ALLAAH sitting on the arsh? We do not know. Whatever the manner of ALLAAH sitting on the arsh is, we believe in it. In belief, the first thing is to believe in the unseen. The second surah of the Qur'aan states, 'those who believe in the unseen.' What is the unseen (ghayb)? **Whatever is beyond the scope of the five senses will be in the scope of the unseen.** What are these things? Jannah, the bounties of Jannah, Jahannam, the punishment of Jahannam, the angels, ALLAAH, the qualities of ALLAAH, all these do not fall in the scope of the five senses. This is all unseen and it is compulsory to believe in them. On what basis? The true information given by the Rasul of ALLAAH, having reliance in it, we have to believe in Jannah, we have to believe in the bounties of Jannah, we have to believe in Jahannam, we

have to believe in the angels, we have to believe in all the sifaat of ALLAAH that are mentioned in the Qur'aan and Hadith.

In summary, they said that sitting firmly on the arsh is a sifat of ALLAAH and the sifaat of ALLAAH are part of the unseen. Therefore, it is necessary to believe in it without understanding it fully. Like it is necessary to believe in Jannah without having a complete understanding of it, it is necessary to believe in Jahannam without understanding, a little will be understood, but it will not be understood totally. Similarly, the sifaat of ALLAAH will be understood a little but the complete nature of it cannot be understood. Therefore, it is necessary to believe in it without understanding. And this question that you ask about the manner of ALLAAH sitting firmly on the throne, this question is bid'ah because these verses were not revealed today and no Sahabi asked Rasulullaah ε about it, so why are you asking? All of them gave this reply and this is real Salafiyyat.

However, when extremism was created among the Hanabilah and it became difficult for Muslims to understand that the paper is also qadeem, the ink is also qadeem, the binding is also qadeem, the Qur'aan that we read is also qadeem, what you hear is also qadeem, how can the Muslims swallow this? Just as the Hanabilah took the matter and went forward, similarly, it was imposiible to explain it. Therefore, the mu'tazilah gained in influence.

Then, Hadhrat Imam Abul Hasan Ash'ariα was born in Iraq. He was himself a mu'tazili. He then repented and became part of the ahl us Sunnah. Subsequently, he knew the secrets of the house. Hadhrat Abu Mansur Maturidiα was born in Ma wara un nahr. In Iraq, Imam Abul Hasan Ash'ariα opposed the Mu'tazilah and Imam Abu Mansur Maturidiαopposed them in Ma wara un nahr. Just as the Hanabilah took the matter and

went forward, no one could understand the matter in this way. Subsequently, both Imams said that if an appropriate meaning or interpretation is made for the sifaat of ALLAAH, then it will be permissible. They said that the meaning of establishing upon the throne is taking control of the universe. When they explained this meaning, then the extreme Hanabilah said that this is polytheism, it is disbelief.

So say that ALLAAH is sitting on the arsh. Both the Imams said, ‘no, if we say like this, then the matter will roll out of control. It will be difficult to stop their minds. The one who is firm in his deen will stop his mind but those who love intellectualism, they will not stop; either they will be included in the mu’attilah and they will reject the sifaat of ALLAAH or they will become mushabbiha and will say that the sitting of ALLAAH on the throne is like the sitting of human beings. Or they will go towards the mujassimah saying that ALLAAH has a body and just as one who has a body sits, ALLAAH sits in the same way. All this is deviation. Therefore, an appropriate interpretation should be made. However, it should not be with conviction. It should be said to the level of possibility that ALLAAH created the universe in six days and took control of the universe Himself, like a king dies, so another king sits on the throne. However, sitting on the throne does not mean that he sits there in reality and remains sitting there. **Sitting on the throne is an expression. It means that the king took control of the country; this is also the meaning of ALLAAH sitting on the arsh.**

Similarly, they said that ALLAAH comes down during the latter part of the night to the sky of the world. Now someone asks that how does ALLAAH come down? So do not say that we do not know because if someone says this then a sick mind will not stop. It will think something or the other. **Therefore, if someone asks that what is the meaning of ALLAAH coming down, then say that the bounties of ALLAAH are**

directed to the creation during that part of the night. He will stop thinking beyond this.

In summary, the ashaa'irah and the Maturidiyah opened the door for interpretation in order to suppress the spreading fitnah of the mu'tazilah. Imam Ahmad α passed away in 241 A.H. Imam Abul Hasan Ash'ariαpassed away in 303 A.H and Imam Abu Mansur Maturidiα passed away in 333 A.H. so, they are all of one era.

In summary, the path that Imam Ahmad α adopted in Ilm ul Kalaam and in which the Hanabilah later on exaggerated in, the name given to them is Salafiyyat. The path that Imam Abu Mansur Maturidiα took is called Maturiyyah and the path taken by Imam Abul Hasan Ash'ariα is called Ash'ariyyah. It is because of this matter that all these groups came about.

As far as the sifat of Kalaam of ALLAAH is concerned, although discussion on it has come to an end, but the Asha'irah and the Maturiyyah also made interpretation in it. They said that 'Kalaam nafsi' is qadeem and the Qur'aan is an embodiment of it. Therefore it is also qadeem.

The detail of this is that everything has four spheres of existence. One is haqeeqi wujood; the rest is I'tibaari. Like fire has one sphere of existence, the flames burning among the coals. That is haqeeqi (real) fire and the fire that we form in our minds, is the wujood dhani of fire. The pronunciation of the word 'fire' from our mouths is the lafzi wujood of it and the word 'fire' written on paper etc. is the kitaabi wujood. These three spheres of existence are I'tibaari. Therefore, no effect comes about on these spheres of existence. The mind does not burn, the tongue does not burn, and the paper does not burn. Effect only comes about upon the real matter.

Similarly, the Kalaam also has four spheres of existence. One is nafs ul amr (real), this is the haqeeqi existence, the other

three are I'tibaari spheres of existence. First is Kalaam nafsi and it is qadeem. The physical form of it is the Qur'aan, therefore it is also qadeem. The Qur'aan that we write or memorize or read, these are I'tibaari spheres of existence, therefore, there are not qadeem.

For example, a reciter reads the Qur'aan and you heard. What did you hear? The Kalaam of ALLAAH! How did you hear the Kalaam of ALLAAH? You heard the recitation of the reciter. What did the reciter read? He read the Kalaam of ALLAAH. Think ahead, is the Kalaam of ALLAAH only in this Qur'aan? Look, I am a speaker. ALLAAH gave me the ability to speak and I am lecturing from the beginning of Ramadhaan, so, the lecture of today, is it the only speech of mine? Similarly, this Qur'aan is not the only speech of ALLAAH, but the recitation of the Qur'aan by the reciter points to the sifat of Kalaam of ALLAAH and the Kalaam of ALLAAH is not only the Qur'aan. 'ALLAAH spoke clearly to Musa'. ALLAAH knows best what speech it was. It was not the Qur'aan. Anyway, the recitation of the reciter points to the Qur'aan and the Qur'aan points to the sifat of Kalaam of ALLAAH. So, this sifat of Kalaam of ALLAAH is qadeem and the Qur'aan is the embodiment of the sifat of Kalaam. Therefore, it is also qadeem. Whatever else is below it is created and Haadith. Just as we are creation and our existence points to the sifat of khalq (creating), so we are not qadeem. Our existence points to the sifat of khalq of ALLAAH which is a qadeem sifat.

In summary: the Asha'irah and the Maturiyyah said that qadeem is the sifat of Kalaam of ALLAAH and that is Kalaam nafsi and the apparent form of it is the Qur'aan. So it is also qadeem. However, we do not see this Qur'aan. Rasulullaah ε read it and taught it. So, the recital of Rasulullaah ε is Haadith. Then, it was written on paper. So this is also Haadith. Then the

reciter recited it, so this is also Haadith, and what you hear is also Haadith.

This way in which the Mutakallimeen have explained, it was not digested by the Hanabilah (Salafi). They said that you have become polytheists, you have become disbelievers. However, just as they exaggerated, who will make it belief? It is the highest level of shirk (polytheism) to take the paper as qadeem, the ink as qadeem, the binding as qadeem, the reciter is also qadeem, (سبحان الله هذا بهتان عظيم !)

Ibn Batutah writes in his travel memoirs an incident that he reached Damascus. He went for Jumu'ah Salaah to the Jaami' Masjid. After Salaah, a person ascended the pulpit to deliver a lecture and began his lecture. He explained the hadith that when so much of the night remains, then ALLAAHI comes down to the sky of the world. When he explained this hadith, then one person asked, 'How does He come down?' why did he ask this? Today, if a lecturer has to explain this Hadith, then no one from the gathering would ask, why did he ask at this time? This was the era of Ibn Taymiyyah and he brought about this matter of sifaat under discussion. That is why someone asked, 'how does He descend?' the lecturer came down from the pulpit and said, 'ALLAAH descends in this way.' Who was this follish person? The people said, 'It was Ibn Taymiyyah.'

Upon this incident, people leveled objections that this incident is wrong because during the time when Ibn Batuta reached Damascus, and the amount of time he spent there, Ibn Taymiyyah was in jail at the time. So how can the incident be correct?

The reply is that if it was not Ibn Taymiyyah, then it would have been some Ibn Taymi that was affected by his thinking and a traveler cannot differentiate between the two. Any way, this is not a false incident. The travel memoirs of Ibn batutah are published in 2 volumes. No one lifter a finger at anything in

the book, why is this incident of Ibn Batutah classified as false?

An example of this is that a person uses his intellect in Deen, so people say that this is a Maududi, i.e. he was affected by the thoughts of Maududi that is why he is called a Maududi. This was the condition of the lecturer. Because he was influenced by the thinking of Ibn Taymiyyah, that is why he said Ibn Taymiyyah. Anyway, from the statements of the person the thoughts of Ibn Taymiyyah are spelled out clearly.

The matter of Kalaam Nafsi is an interpretation

Similarly, similarly, who will say that this stance of the Hanabilah that ALLAAH is definitely sitting on the arsh is correct? Now, how can the correct matter be explained? In the era of the salaf, just as the matter would be explained, it cannot be explained now, that we do not know what is the manner of it. Therefore, the Asha'irah and the Maturiyyah opened the door of interpretation in order to place control over deviation. They said, 'the sifat of Kalaam of ALLAAH is not the seen or heard Qur'aan, but it is Kalaam nafsi and this Qur'aan is the embodiment of the sifat of Kalaam. Therefore, this is also the speech of ALLAAH and it is qadeem.' the salaf did not mention all this detail. They would speak concisely that the Qur'aan is the speech of ALLAAH. We should also just say this. We should not go into the discussion of Kalaam nafsi and Kalaam lafzi.

Salafi, Ash'ari and Maturidi are all on the truth

Anyway, I am Ash'ari, Maturidi as well and a Salafi because there is no argument between the three, they all are on the truth. **However, the Salafi of today, they are not people**

of the truth. They got involved in extremism after Imam Ahmad α. Until the era of Imam Ahmad α, whoever was Salafi, they are the original Salafi and the people that came later are Salafi by name.

In Dar ul Ulum Deoband, books of all three schools of thought are part of the syllabus. The Aqida ut Tahawi of Imam Tahawi α is a very old book. This book translates the way of the salaf. In Dar ul Ulum Deoband, this book is taught first, then Sharh Aqa'id Nasafi. The original text of it is Al Aqidah An Nasafiyyah of Umar Nasafi Maturidi and the commentator is Allamah Sa'd ud Deen Taftaazaani Shafi'i, who is Ash'ari. In this way, books of the three schools of thought are taught in Dar ul Ulum Deoband because all three ways are on the truth.

From the Fiqh schools of thought, only the four are on the truth

This was the detail of Ilm ul Kalaam that how it was discussed in the Ummah and how different groups came about. Now come to masaa'il. You know that there are also principles of Fiqhi Masaa'il. What are those principles? There was ikhtilaaf in them. If the principles are correct, then the Fiqh will be correct and if the principles are incorrect, a'ahthen the Fiqh will also be incorrect.

What are the principles/sources of the shari'ah according to the Ahl us Sunnah wal Jama'ah? In the beginning of Nur ul Anwaar it is stated, 'know that the sources/principles of the shari'ah are three; the book of ALLAAH, the Sunnah of the Rasul of ALLAAH and the ijmaa' of the Ummah. The fourth principle is Qiyaas through which rulings are drawn from the three.'

Now go forward, first a sect came about. They said, 'the book of ALLAAH is sufficient for us. We do not accept anything else.' This group would call themselves the ahl

qur'aan. So, this group who only accept the Qur'aan, how can their Fiqh be correct? The principles/sources are three, they only accept the Qur'aan from them, how can their Fiqh be correct?

A second group says, 'after the Qur'aan, hadith is proof. Nothing else is proof. This group calls themselves ahl hadith. because this group does not accept the Sunnah and ijmaa' as proof, how can their Fiqh (apparent Fiqh) be correct?

The Ahl us Sunnah wal Jama'ah say, 'after the Qur'aan, the hadith is not proof, Sunnah is proof.' And I have explained the difference between hadith and Sunnah in the previous lecture. Then, the third principle is the ijmaa' of the Ummah. This is also part of the shar'i proof. Those who say this are the Ahl us Sunnah wal Jama'ah.

So those who only accept the Qur'aan as a basis and the Fiqh that they have prepared it it not on the truth and those who accept the hadith together with the Qur'aan as proof, the Fiqh that they have prepared is also not on the truth. This is because their principles are not correct. The Ahl us Sunnah wal Jama'ah divided fiqh into four parts; Hanafi, Maaliki, Shafi'i and Hanbali. These four divisions in Fiqh are on the truth because their principles are correct. They take the Qur'aan as proof, the Sunnah as well, ijmaa' too and also qiyaas. Qiyaas is not something separate from the three principles. It is an instrument through which rulings are drawn from the three (Qur'aan, hadith and ijmaa').

The people of the truhth are those who are on the truth from both chains

Now understand, in aqa'id, three groups are on the truth; Asha'irah, Maturiyyah and the Salafi until Imam Ahmad bin Hanbal α. Not the Salafi of today. They are the ones who resorted to extremism after Imam Ahmad bin Hanbal α. These

three groups are on the truth; besides them, all others are deviated.

In Fiqh, four groups are on the truth. Hanafi, Maaliki, Shafi'i, Hanbali. So, when they will gather upon the truth from both sides, they will be completely on the truth. In belief, they are Ash'ari, Maturidi, or Salafi and in Fiqh they are from Hanafi, Maaliki, Shafi'i or Hanbali, then they will be completely on the truth. If they are on the truth from one side and deviated from the other, then they are evil incited further. For example, if they are on none of the paths in belief and upon one in Fiqh, like Allamah Jaarullaah Zamakhshari was a Mu'tazili in belief but Hanafi in fiqh, so that is evil that is further incited. Similarly, those Salafis (ghayr muqallids) of India who were Ash'ari before petrol came out in Saudi and were Zaahiri in fiqh, they are not on the truth. They are also on evil that is further incited.

The ghayr muqallid of India; from when and how was he made?

Imam Abul Hasan Ash'ariα was a Shafi'i. Therefore, all the Shawaafi' in the world are Ash'ari and Imam Abu Mansur Maturidiα was Hanafi. Therefore, all the Hanafis in the world are Maturidi. Salafiyyat came from Imam Ahmad α just as Hanbaliyyat came from him. Therefore all Hanbalis are Salafis and among the Maalikis, they have a relationship will all three schools of thought.

In summary, in the Fiqh of the Saudis, they are Hanbali andSalafi in Ilm ul Kalaam. Then petrol was discovered there, so the ghayr muqallid of India began to call himself Salafi, whereas every scholar of their's would write that he is Ash'ari. They were never Maturidi because they have enmity for the Hanafiyyah for the sake of ALLAAH. Therefore, they could never be Maturidi. Yes, they could be Ash'ari because Imam

Abul Hasan Ash'ariα was a Shafi'i and the ghayr muqallids match the shawafi' in fiqh. The shawafi' also make raf' yadayn, they also do it, the shawafi' recite surah faatiha behind the Imam, they also do it, the shawafi' say amen loudly behind the Imam, they also do it. Subsequently, they became Ash'ari in Ilm ul Kalaam and they call themselves and write that they are Ash'ari.

Then, when they saw that now there is no way but to become Salafi, without wearing this garb, the riyals will not come in the hand, so they took off the garb of Ash'ariyyat and became Salafi and the 'poor' Saudis were deceived. They understood that they are Salafi like us, whereas they are 'copied' Salafis.

In essence, what I was explaining was that who are the people of the truth? Those who have any of the three sets of belief and have one of the four ways in Fiqh, they are complete people on truth. If they are people of the truth on one side, and they are people of falsehood on the other, then they are evil that are incited further; and if they are people of falsehood from both sides, then we seek the protection of ALLAAH from him.

Summary

Now listen lastly to two things,

Firstly, I am the first Salafi, but I am also an Ash'ari and a Maturidi too. How did all three gather? In this way that all the qualities of ALLAAH mentioned in the Qur'aan and Hadith, I believe in them, the Qur'aan states, 'do you believe in the One in the sky?' so I believe that ALLAAH is in the sky. Subsequently, whenever we say, 'ALLAAH said', then we point the finger upwards, we do not point to the ground, but what is the form/manner of ALLAAH being in the sky? This I do not know. Similarly, ALLAAH is established on the throne,

I believe in the throne of ALLAAH and I believe in ALLAAH being established on the throne but if someone asks, 'what is the form/manner?' then this I do not know. Similarly, ALLAAH has a face, hands, shin, I believe in all this but if someone asks, 'how?' then I do not know.

So, my madh hab is tanzeeh ma'a tafweed. The meaning of tanzeeh is to explain ALLAAH being pure of being similar to creation. So we will say that the hand of ALLAAH is not similar to our hand, the face of ALLAAH is not like our face. **And the meaning of tafweed is to hand over the meaning of sifaat to ALLAAH.** To say that ALLAAH knows His qualities best. This is original Salafiyyat and the Ulemaa of Deoband have this view. **However, in order to satisfy the sick minds, I also state that it is permissible to make an appropriate interpretation, i.e. it is permissible to explain a meaning to the level of possibility, however I do not say that it is necessary.**If someone says, 'everything upon it will be destroyed and the countenance of your Rabb, the possessor of majesty and honour will remain', i.e. the only the being of ALLAAH will remain, then it will be permissible to say it, not obligatory.

This is because interpretation (ta'weel) is only made to the level of possibility; it is not compulsory or obligatory. Similarly, when the shin will be opened and people will be commanded to prostrate before ALLAAH, then the disbeliever will not be able to prostrate, i.e. on the day when the special effulgence of ALLAAH will be made apparent, and it will be said to the people in the plains of resurrection that prostrate before this effulgence, then those who prostrated in the world, they will prostrate and those who did not prostrate in the world before ALLAAH, i.e. the disbelievers will not prostrate before this effulgence.

In summary, it is permissible to refer to the shin as effulgence. If such a meaning is explained, then the listener

who has a sick mind, he will stop here. He will not think beyond this.

The summary of the matter is that the Salafi of today, whether he is **Zaahiri or the Saudi HanbaliSalafi,** they all resorted to extremism after Imam Ahmad α, they resorted to extremism and reached the point that according to them, all belief and **the entire Ilm ul Kalaam is condensed into these two things that believe that ALLAAH is seated on the arsh and believe that ALLAAH comes down to the sky of the world, then only you will be Muslim, otherwise not!**

Secondly; three groups are on the truth in Ilm ul Kalaam and four groups in Fiqh are on the truth. Whoever goes out of the four, they are not part of the people of the truth and whoever goes out of the three, they are also not part of the people of the truth. The Salafi of today are not part of the three. The original Salafi was someone else and this Salafi is someone else. Those who believe a body for ALLAAH are not Salafi, they believe similitude with creation for ALLAAH, they believe direction for ALLAAH and they accept a place for ALLAAH.

Where is ALLAAH?

A senior scholar of Gujarat went to Makkah Mukarramah for Haj or Umrah. He met the Imam of the Haram and introduced himself. The Imam of the Haram asked, ‘where is ALLAAH?’ the scholar remained silent. I said to him, ‘Why did you not say that He is in the sky because ALLAAH says, ‘are you safe regarding the One in the sky?.ALLAAH is in the sky because this is what ALLAAH says that have you become safe regarding the One in the sky? Then if the Imam asks, ‘how is He in the sky?’ then say, ‘I do not know.’

I want to show from this incident that according to the Hanbalis of Saudi, the yardstick of truth has remained only this

that ALLAAH must be believed to be in the sky and no interpretation must be made. When no interpretation is made, then the mind itself will go towards place and direction.

The label of slaughter on the fish tin!

Lastly, I shall explain something very strange that today, the meaning of Salafiyyat to be Ilm ul Kalaam is not taken, but non-adherence to taqleed is taken to be the meaning. This is a strange deception. Once we bought a tin of fish in Makkah Mukarramah. It had a label 'slaughtered in accordance to the Islaamic way'. I asked the shopkeeper, 'what is this?' he replied, 'the custom officer is ignorant. He does not let any meat item enter the country without this label. Therefore the label is put.'

Whether this is the reason or any other reason, in any case, this label is deception. Similarly, the ghayr muqallids have put the label of Salafiyyat on their outside and put their hollow wealth to use. Therefore, all the Muslims should be alert and they should not come into the trickery of these Salafis.

وآخر دعوانا ان الحمد لله رب العالمين

Important rulings of Fasting and Zakaat

After the MasnunKhutbah, ‘O you who believe, fasting has been made obligatory upon you just as it was made obligatory upon those before you so that you may acquire Taqwa.’

Two types of worship

Elders and brothers, ALLAAHI has kept two types of worship; bodily and monetary. Bodily (badani) are those forms of worship that are related to the body, i.e. the body is used in them. Monetary (maali), those forms of worship in which wealth is used, the body is not used. A third type is a form of worship containing both, the body is used and wealth is used. Understand two first, then the third will be automatically understood.

Why are there two forms of bodily worship and one form of monetary worship?

ALLAAHI has kept a soul (rooh) in the human body. The soul has two qualities (conditions); one is malakiyyat, i.e. ability like that of angels and secondly, bahamiyyat, i.e. ability like that of animals. In other words, one effect of goodness and another effect of evil. The Qur’aan states, ‘by the soul, and reforming the carnal self’ [ash shams, 7], i.e. ALLAAHI has created the carnal self of man perfectly, ‘then ALLAAH inspired its piety and its evil’. Theseare the two qualities (malakiyyat and bahamiyyat) of the soul. Another place in the Qur’aan states, ‘we have explained two paths for man’ [al balad, 10]. The path of piety and the path of evil. Now man has

a choice; he can tread the path of goodness and go to Jannah and he can tread the path of evil and will go to Jahannam.

These two paths that ALLAAH has explained to man, it means that ALLAAH has placed the ability of good in man and the ability of evil. Now, it is necessary that such actions and such forms of worship are placed in the shari'ah of ALLAAH that will enhance malakiyyat (piety) and bahamiyyat (evil). **Subsequently, Salaah has been kept in order to enhance piety, in order to develop the effect of goodness and fasting has been kept in order to suppress the demands of the carnal self.**For a person to develop Taqwa in himself and in order to suppress the effect of evil. This is stated by the Qur'aan, 'fasting has been made obligatory so that you may acquire Taqwa.'

Question:

No taqwa (piety) is created from our fasting?

Answer:

It is created. You have a misunderstanding that it is not created. First scrutinize the condition of your carnal self before Ramadhaan and scrutinize the condition of your carnal self after Ramadhaan. You will notice the difference yourself. It is a separate matter whether the difference is a lot or little. Every person will feel a difference. However, this difference will be felt by pondering, it will not be noticed clearly/apparently.

There are two reasons why the difference will not be noticed apparently;

First reason, wherever the opportunity presents itself, we eat a stomachful. At the time of iftaar and at the time of Sehri too.This form of eating we have adopted is such that we do not feel the light of our fasting. Hadhrat Shaykh α has written a

small book ‘Akaabir ka Ramadhaan’, read it. How much would the senior scholars eat for iftaar and Sehri? Did they not desire to eat? They desired, but they wanted to acquire the light from the fasting and this light is acquired through consuming less. This book has an incident mentioned that the senior Hadhrat Raipuri Shah Abdur Rahim α would only have a cup of tea and a soft-boiled egg. He would not take anything for iftaar and he would say that because Rasulullaah ε forbade saum wisaal therefore I eat just that much, otherwise I do not even need it.

The reason for prohibition of saum wisaal

Rasulullaah ε would keep saum wisaal. He would fast one fast for 15 days. The Sahabah saw this and they also began. Rasulullaah ε forbade them. The Sahabah said, ‘you keep saum wisaal o Rasulullaah.’ Rasulullaah ε said, ‘my matter is different and your’s is different. My Rabb feeds me and gives me to drink. Where does he give you to eat and drink, that which my desire does.’ Despite this, after the demise of Rasulullaah ε, Hadhrat Umar τ, Hadhrat Ayesha radhiyALLAAHu anha and Hadhrat Abdullaah bin Zubayr τ would fast for a week and Hadhrat Ayesha radhiyALLAAHu anha would say that the prohibition given by Rasulullaah ε to the Ummah was out of affection for them, otherwise saum wisaal in itself is permissible. Therefore, Hadhrat Ayesha radhiyALLAAHu anha and others would fast for a week. Did they not have food? They had, but because they wanted to acquire the objective of fasting, that is why they would eat less.

One of the wisdoms of fasting is to remember the poverty of the poor but throughout Ramadhaan we do not remember the poor because we fill our bellies as far as it can be filled. This is one reason why we feel less of the light (nooraaniyyat).

The second reason; it is necessary to keep ones fast pure from sin and useless activity. When you go to the bath and

without opening the drain, you bath, then after bathing all the mirrors will be dirty. You will not be able to look at yourself. And if you open the drain/window before, then bath, then when you stand up, the mirror will be clean, and you will be able to see yourself. Similarly, we keep fast but we do not open the drain/window, we speak lies, swear, backbite about the whole world, level accusations, we do all these things from morning to night, so the mirror must become dirty. And when the mirror is dirty, then where will the light of the fasting be seen? It is for this reason that the hadith states, 'he who does not leave lies during fasting, he does not leave wrong deeds, ALLAAH has no need for his leaving food and drink.' What he was supposed to leave, he did not leave. From this we learn that it is not only desired from a fasting person just to leave food and drink, but it is also necessary to leave baseless and useless talk. When you will keep such a fast, then you will find the light of the fast. The little light that we feel, these are the two reasons for it.

In summary, the fasting, which is a bodily form of worship, it is in order to gain control over the evil effect and the animalistic effect so that Taqwa and piety is created in a person. Salaah is a bodily form of worship and it is for this reason so that light is created in a person, angelic qualities may be enhanced, the good effect may increase, a person can gain closeness to ALLAAH and ALLAAH may be remembered. The Qur'aan states, 'and the remembrance of ALLAAH is the greatest'. The hadith states that when a person goes into Sajdah, then he prostrates at the feet of ALLAAH, i.e. he goes so close.

Anyway, the objective of Salaah is this and the objective of fasting is that and because there is no bodily worship through which both objectives are achieved, that is why there are two forms of bodily worship and one form of monetary worship has been stipulated. This is because there are not 2 objectives from

wealth. The monetary worship is zakaat and sadaqatul fitr and optional charity, and others along this line.

Is Hajj a bodily worship or monetary worship?

Imam Maalik α says that Hajj is a bodily form of worship and the three Imams say that Hajj is a form of worship that combines both money and body. Subsequently, according to Imam Maalik α, every person who has the bodily ability, i.e. he can go to Makkah and reach there, Hajj is obligatory upon him, it is not conditional to have provision and transport. From the verse, 'he who has the ability' Imam Maalik α takes the meaning of ability to be ability of body. The other Imams state that bodily ability is also necessary and together with this, it is necessary for him to have a conveyance that he can take to Makkah and he should also have enough expenditure that he could give to his family and go and it should last till he returns, then only will Hajj become obligatory. Their proof is a narration declared dha'eef by Imam Maalik α. It was asked of Rasulullaah ε, 'what makes Hajj compulsory?' Rasulullaah ε said, 'provision and transport (makes it compulsory).'

Imam Maalik α did not take this hadith on account of it being dha'eef but the other Imams say that we do not prove any ruling from the hadith. We only have to explain the verse of the Qur'aan, 'he who has the ability of the path to it.' And there is no problem in using a dha'eef hadith in order to explain the verse. The other Imams do not prove any ruling from this hadith. They place this hadith in front and only say that 'he who has the ability of the path to it' does not only mean bodily ability, monetary ability is also meant. Anyway, according to Imam Maalik α, Hajj is only a bodily form of worship and the other Imams state that it is a combination of a bodily and monetary form of worship.

I was saying that ALLAAHI has kept two forms of bodily worship and one form of monetary worship. Why is this? Two forms of bodily worship because there are two qualities of the soul, two forms of worship are required for both qualities, through one, malakiyyat will be enhanced and from the other, bahamiyyat will be brought under control and because such qualities are not found in wealth, that is why there is only one form of monetary worship.

Zakaat is part of general wealth, not specific wealth

In monetary worship, the shari'ah has considered a number of things;

Firstly, the wealth that is generally found by the majority, zakaat has been placed upon it. The wealth that is with special people, there is no zakaat on it. Wherever people rear goats, cows, bulls, camels, they rear them all. When gold and silver was the currency, then it was with everybody and Jewels and gems are with the wealthy only. We have reached the age of 70 already, we have not even seen the shape of Jewels, it is very expensive, but there is no zakaat on it. **The zakaat that shari'ah has made compulsory, it has been considered that people should generally find the wealth. There is no zakaat on wealth that is with specific people only.**

There is consideration of the wealthy in Zakaat

Secondly, when zakaat was made compulsory, then independence was considered. **The wealth which a person does not need, zakaat has been made compulsory in it and that wealth which is occupied in needs, there is no zakaat in it.**The shari'ah has decided that whichever wealth upon which zakaat is due, there should be a stipulate amount (nisaab) on

which it is calculated. Just by 10 dollars being in the pocket, independence is not found, then that nisaab should remain with the person throughout the year. From this we learn that it is wealth that is over and above the needs of a person and being beyond the needs is referred to as ghinaa' (independence). This is being wealthy. If hundreds of thousands come in the morning and it is spent by evening, then this is not independence.

Zakaat is not due from capital, but from extra wealth

Thirdly, the shari'ah has made zakaat compulsory in that wealth which increases; it did not make zakaat compulsory in capital wealth. One person has 40 goats, it remains in his possession for a year, and throughout the year 15 or 20 were born. Now the shari'ah says that when the year is completed, then give one goat in zakaat, 20 have increased. So, if the shari'ah has taken one goat, then what worry is there? The moment 40 goats came, it did not take 1 goat immediately, it took it when the year was completed. This is the same with cows and bulls. **In summary, the shari'ah has made zakaat compulsory in extra wealth; it did not make it compulsory in capital wealth.**

Then, there is also the condition that the animals should be free grazing (saa'imah), i.e. it should be grazing most of the year in open fields, then there will be zakaat and if a person grows grass in his farm and feeds them or he buys feed, (i.e. the animals are aloofah) then there will be no zakaat.

Similarly, 'awaamil, i.e. those animals that are conveyances, those that pull the plough, carriages etc. there is no zakaat in them. If these 'awaamil are female, then too there is no zakaat in them.

Similarly, if all the animals are immature (kids), then too there is no zakaat in them because they do not produce offspring. That is why there is no increase in them.

Question:

Animals give children but where does gold, silver and currency give children? Wealth of a business indeed increases, but the above mentioned three things do not increase, then why is zakaat in them?

Answer:

The shari'ah has accepted them to increase in hidden form (taqdeeri) because gold, silver, and currency are utilized in business. Now, if someone puts it in a bank or safe, then it is his shortcoming, gold, silver and currency are to be put into business and increased.

The wealth that is in circulation; zakaat on it has been made less

Fourthly, the shari'ah has also considered that the wealth in circulation, the zakaat in it has been made less and that wealth which is not in circulation, the zakaat on it is comparatively more. There are 10 mann of produce from a farm, so 1 mann will become compulsory, i.e. 10% and in gold, silver and currency there is 40%, this is because produce comes from land once or twice a year, therefore the zakaat amount is more and gold etc. remains in circulation that is why the zakaat in it is less so that there is not such a burden on people in giving the zakaat.

The nisaab of silver, gold and trading stock

If a person only has silver, then the nisaab will be 612 grams, this is according to the 200-dirham scale, this is 52 tola. If a person only has gold, then according to one view, gold will be taken according to silver, i.e. if the value of gold equals 612 grams of silver, then the person will be said to have nisaab. So, there is no separate nisaab for gold. Hadhrat Shah Waliullaah α has this view and a number of the old scholars also have this view. In the time of Rasulullaah ε, it was the calculation of 1 to 10. 1 dinaar equaled 10 dirhams. The twenty dinaars that are mentioned in the Ahadith, it had the value of 200 dirhams. Afterwards, this calculation changed. Silver came down and gold went up. So today too, the nisaab of silver will be considered.

However, in the four madh-habs, the fatwa is on this view that the nisaab of silver is separate and the nisaab of gold is separate. 60 tola (20 mithqaal), i.e. 87.15 grams of gold and there are three Ahadith regarding this and there is weakness in all three but when all three join, then it becomes strong.

The nisaab of mixed wealth

If a person has a little gold and a little silver or or also has currency, then the nisaab of silver will be considered. Find out the price of silver from the market and write it down. Then find out the price of gold too and write it down and join the currency amount. Then total it. If it equals the value of silver (612 grams), then zakaat will be compulsory. In summary, in such a case, silver will be considered and the nisaab of gold will not be considered because that is more beneficial for the poor. The fatwa of all four Imams is on this.

Is gold or silver considered in expensive currency

The currencies which have hight value, I consider the nisaab of gold in them. So, when the nisaab of gold is considered in the expensive currencies, then if the total reaches 86 grams, and that money remains with a person throughout the year, then zakaat will be compulsory. I do not consider the nisaab of silver in expensive currencies because it becomes very little wealth and the expensive currencie are the pound, dollar and dinar etc. however, according to all four Imams, fatwa is given that the nisaab of silver will be considered.

The five types of nisaab in the wealth of zakaat and the total nisaab

There are 5 types of wealth of zakaat and they are separate. They are not joined to the other and the nisaab of each type has been decided. This is called the great nisaab. Besides this, there is a small nisaab as well, there are five laws related to the small nisaab and six related to the major nisaab.

First type; if a person has camels and and it eats the permissible grass of the jungle for most of the year, (i.e. it is free grazing) then the nisaab is 5 camels. There is no zakaat on less than this.

Second type; bulls and cows are from one family. Their nisaab is 30, on condition that they are free grazing, they are not fed. There is no zakaat on less than 30.

Third type; sheep and goats are also from one family. Their nisaab is 40, on condition that they are free grazing. There is no zakaat on less than this.

Fourth type; produce on land. If a person spent on irrigation, or he made effort, then a twentieth part of the produce must be given as compulsory and if a person did not spend on irrigation, the produce came about by rain, then a tenth part will be compulsory. Besides this, the other expense

like pulling the plough, planting seeds etc. these are not seen. This zakaat is called ushr and this is collected by the government and spent upon the poor.

The ruling of ushr in Islaamic and un-Islaamic lands

There are three types of land. One is the Islaamic country, second is that country which was Islaamic, then it came out of the hands of the Muslims, like India, and thirdly, that country which was never a Muslim land, like this country of Canada. The laws of each of these lands are separate.

The country which is Islaamic, the lands of it are of two types; one is those that are irrigated by natural rivers and from the beginning the owners are Muslim. So, in them ushr will be compulsory. If these lands are irrigated by wells or tube wheels, then a twentieth part will be compulsory. The second type are those lands which, although they are irrigated by natural rivers but the owners were originally non Muslim. It went from them to the Muslims. In them there will be no ushr, but kharaaj (land tax) will be taken from it. Kharaaj is taken by the government and a major part of it is spent on the army and for the development of the country.

The land that was owned by Muslims, then it left the control of the Muslims like India, then regarding such countries, the fatwa is that because the government takes kharaaj from those lands, therefore, there is no ushr compulsory on them. **This is because two forms of expenditure cannot come together.** However, it is Mustahab to also take out the ushr from them.

Thirdly, that country/land which was never an Islaamic land, like Canada. There will be no ushr compulsory on it. When there is no ushr in a land like India, then how can ushr be compulsory in a land in this third type of country/land? Here also, it will only be Mustahab. Anyway, this ushr that is taken

from the land, it is in the ruling of zakaat and it is a separate type.

The fifth type has four things included. The four joined become one type; gold, silver, currency and trading stock. If there is only gold, then its nisaab has been explained. If it is only silver, then its nisaab has been explained. If it is only currency or trading stock, then it will be calculated according to the value of silver or the value of gold. The fatwa of the Muftis is that it should be calculated according to the value of silver and I say that the expensive currencies should be calculated according to the value of gold.

If there is little gold, a little silver, a little currency, and a little trading stock, then the value of them will be calculated. If it reaches the value of the nisaab of gold or silver, then after a year passes, zakaat will become compulsory. These are the five types. Separate the produce of the land, the other four are the major types. This is the muyassirah nisaab.

The fourth nisaab and related rulings

There is a fourth (small) nisaab, i.e. the nisaab of mumakkinah. It is those things which are involved in the basic needs of a person, they should be separated and that which is beyond their needs, the value should be estimated and should be counted as part of nisaab. Like such a piece of land on which a family can live, it is involved in their needs. More land than this will be evaluated and will be counted as nisaab. If a person has houses, and he lives on the rental, then that amount of houses upon which he and his family can live, it should be separated. The houses that are more than this, it should be evaluated and counted as part of nisaab. Utensils are filled in the home, men and women have countless clothes. So, the utensils or clothes that are needed should be separated. **The extra clothing and utensils should be evaluated and will be counted as nisaab.** Then, according to the value of nisaab of

silver or the nisaab of gold, the value will be taken, then the person will be the owner of the fourth (smaller) nisaab.

5 laws deal with the smaller nisaab:

1. Qurbaani is compulsory upon the owner
2. Sadaqatul fitr is compulsory upon the owner
3. It is forbidden for such a person to take zakaat, he is wealthy, by giving him zakaat, zakaat will not be fulfilled
4. Hajj is compulsory on him, if the amount is sufficient for Hajj
5. If he has such family, men and women who are not able to earn, and they are poor, then it will be compulsory for him to spend on them for their basic needs.

He who has the major nisaab, i.e. 5 camels or 30 cows/bulls or 40 sheep or goats or gold, silver, currency or trading stock, which amounts to nisaab, then six things are compulsory on him. The five mentioned above and the sixth is that it is compulsory for him to give zakaat.

What is trading stock?

That which is bought with the intention of selling is counted as trading stock. And if at the time of buying, there was no intention of trading,it will not be trading stock. Then why did the person buy? He bought it in order to give it on rent and increase his wealth through it, then this will not be trading stock. Alternatively, he bought so that when his children grow older and they will need homes, then he will build the homes on that land and if he gets a good price, then he will also sell. This is also not trading stock. Or the produce of our land, and it

is not for eating, like cotton and mustard etc. the farmer will definitely sell or the seeds of the food will grow, but we shall consume 30 mann and the produce was 200 mann. The rest was sold by the farmer. However, this will not be trading stock. As long as it remains, there will be no zakaat in it. When he sells it and the money will come into his balance, then when the year ends on his balance, then this new wealth will be included as part of his wealth and zakaat will become compulsory. However, if a person bought cotton, mustard etc. for this reason that when the price goes up, he will sell it, then this will be trading stock. Similarly, if a person bought a house in order to give in on rent, he did not buy it to sell, yes, if he gets a good price, then he will sell, then there will not be zakaat on that house. In fact, the rental will come into his balance and upon the completion of a year, he will include the rental in the balance and calculate zakaat.

Which types of debt are part of zakaat and which ones are not?

It should be known that when calculating zakaat, the first thing is that the debts should be subtracted. Then, whatever remains, zakaat will be calculated on it. There are three types of debts;

Qawi debt; that which you can collect at any time or it could be requested from you at any time. This is a hasanah debt. If you want to take this debt, then it will be added to the balance and if you want to give, then it should be subtracted.

Weak debt; like there are two dowries for a wife. One is cash and the other is deferred. Cash dowry is a qawi debt. A person has to give it, but the dowry that is on debt, it could be requested until divorce or death. It is a weak debt. Therefore, a woman will add dowry to her balance and the husband will subtract it from his balance.

Today, there are countless examples of this. People buy homes in part. They buy machines, properties, televisions etc. the part that has matured will be a qawi debt and the part that is immature will all be weak debt. It will not be subtracted, nor will it be added because there is no right of asking for the share right now. The share that has matured, that could be requested at any time, it is a qawi debt.

The ruling of made items and unripe items

Besides this, a new form of production has come about. There are big factories. In them there are hundreds of thousands of raw materials. The raw material is not for selling. In fact, goods are made from it. Then the goods are sold. Or there is a poultry farm in which chickens are kept to give eggs. They are not for selling or they are for selling, but they will only be sold once they reach a kilo. They are not sold before this. All this is production.

Regarding this, the fatwa of Dar ul Ulum Deoband is that zakaat is compulsory on raw material too, it is wealth to sell. However, I do not count raw material as trading stock because just as there is no zakaat on machines, because they are means and tools, similarly, this raw material is also means. Then, when the goods are prepared, then too there is no zakaat like wheat was produced on your farm, so until it does not get sold, there is no zakaat. Similar is the matter of the factory. Whatever is prepared, there is no zakaat on it. Yes, when it is sold, then the value will be added to the balance, and when a year passes over the balance, then zakaat will be calculated on it. However, according to the Dar ul Iftaa, the raw material is trading stock and zakaat will be calculated on it. Therefore, if someone practices on the view of the Dar ul Iftaa, then there is precaution in it.

A moderate loan; a person took a loan. He does not reject and he does not give. So, if a person gives such a loan, then, it will not be subtracted from the balance. If it has to be given, it will be given. Why does the person not give? If the person wants to take, then it is not our choice. Therefore, it will not be added currently, but when it will be collected, then the zakaat of the previous years will have to be given.

In trading stock, is the market value or the selling price considered?

In trading stock, which value is considered? The cost price or the selling price or the market value?

Answer:

The market value will be considered and the price of buying the item and the market value is generally the same. If the time is not long, and if the time is long, like someone buys a flat and it is lying empty for three years, the market value will change. It can decrease or increase. However, if the money comes today and it is sold in a month, then the cost price and market value will generally be the same. The profit that comes with the sale like if something of 1 rupee was sold for 2 and a half rupee, then the profit will not be considered in zakaat. The profit will come on its time. It is not necessary to get profit. It is possible for the item to get stolen before it gets sold or the price decreases. Therefore, if the market value and the sale time is close, then both will be the same and if the time is far, then the market value will be considered, not the cost price. These were a few rulings which I explained to you.

وآخر دعوانا ام الحمد لله رب العالمين

The specifics of Ramadhaan related to fasting

After the Masnun Khutbah, ‘the month of Ramadhaan in which the Qur’aan was revelaed, a guidance for mankind and a clear proof of guidance and the criterion. So whoever of you is present in this month, he should fast it.’ Rasulullaah ε said, ‘he who fasts Ramadhaan with Imaan and hope of reward his past sins will be forgiven and he who stands in Ramadhaan with Imaan and hope of reward, his past sins will be forgiven and he who stands (in worship) during the night of power, his past sins will be forgiven.’

Elders and brothers, this blessed month that is passing over you and us is the noble month of Ramadhaan and whoever is granted with whatever amount of divine ability, he should do so much good deeds. May ALLAAH grant us the ability to appreciate this blessed month and grant us the divine ability to take as much benefit as possible from this month. Aameen.

Many aspects dealing with this blessed month from the Qur’aan and Hadith have been discussed. At this time I do not wish to mention them all. You might have heard them already and might have read them too. In the short time today, I only wish to explain two things.

Why is it obligatory to fast specifically in Ramadhaan?

Firstly, it is explained in the Qur’aan that why has the month of Ramadhaan been specifically kept for fasting from all the twelve months? Why is fasting not kept during the other 11 months? It comes to the mind of a person that there must be some wisdom for the fasts of Ramadhaan to be obligatory.

Although it is correct that we do not object to the decisions of ALLAAH, but we want to know the wisdom that ALLAAH did not make fasting obligatory during the other 11 months, he made it obligatory only in this month, what is the wisdom behind this?

Every believer has the enthusiasm to know the wisdom. In the Qur'aan and Hadith there are many wisdoms of various commands explained, the Rasul of ALLAAHε also explained wisdoms and that which he left, the scholars of the Ummah explained.

The wisdom of wearing the garments above the ankles

For example, this command has come in the hadith that your clothing, whether it be a loincloth, a trouser, a coat, they should not be let to hang below the ankles. **If the ankles are covered, then whatever the clothing that part will be in Jahannam and it cannot be that one finger goes into Jahannam and the rest of the body goes into Jannah has covered.** When a certain part goes into Jahannam, then the rest of the body will also go into Jahannam.

Another hadith states that the person who wears his clothes hanging below the ankles, ALLAAHI will not look at him with the gaze of mercy. All Muslims know this command but the question arises that why does this command exist? What is the expediency behind it? This expediency was explained by Rasulullaah ε on one occasion.

There is a brief narration in Shamaa'il Tirmidhi and a detailed one in the other books that on one occasion, Rasulullaah ε went to the market. A Sahabi was standing there. He was facing another direction. Rasulullaah ε came from behind and covered his eyes using his hands. He said, 'Who is

it? Leave me.' However, Rasulullaah ε kept his eyes covered, he did not leave. Now, the Sahabi tried to recognize and he recognized that it is Rasulullaah ε. Now, instead of trying to get his eyes uncovered, he rubbed his back on the chest of Rasulullaah ε in order to attain blessings because where he get the opportunity again. He coincidentally got this opportunity today. Now Rasulullaah ε moved his hands because the play came to an end.

It was to this Sahabi that Rasulullaah ε said, 'Azhar is our village and we are his city.' This Sahabi was a bedouin and he would come every Friday to perform Jumu'ah in Madinah Munawwarah. When he would come from his village, then whatever grows in the farms like vegetables and grains, he would gather them and gift them to Rasulullaah ε. He would perform Jumu'ah and return to his village. When he used to return, then Rasulullaah ε would buy the necessities like salt, chillies etc. from the market and gift it to him. Indicating towards this, Rasulullaah ε said that Azhar is our village, i.e. he fulfills our necessities from the village and we are his city, i.e. we fulfil his needs of the city.

After this Rasulullaah ε looked towards the loincloth of Hadhrat Azhar τ and it was below the ankles. Rasulullaah ε said, "Lift your loincloth, there are two benefits in tying it high; one is that the clothing will remain clean and pure, if it is low, then it will touch the ground and it will touch the shoes. Those who wear their clothes like this, look at them, the lower part is filthy and it smells. So Rasulullaah ε explained a wisdom of keeping the clothing high that the clothing remains pure.

Is it necessary to change ones clothing daily?

It is a great wisdom that a person remains pure. Some of the Muslims have begun to change their clothing daily by looking at the non Muslims of Europe and America who change their clothes daily. **This is a crow walking the walk of a pigeon!** There is no need for us to change our clothing daily. **It is sufficient for us to change our clothing twice a week.**

They have to change their clothing daily because they use toilet paper to wipe themselves. They do not use water. When they have used paper and wear their clothing, and that too, it is tight, then it becomes a toilet until the evening. It becomes so filthy and soiled that it cannot be worn again. Therefore, they are forced to change their clothing the next day. However, what difficulty do the Muslims have that they have to change daily? When Muslims urinate, they use water, when they relieve themselves, they use water, not a drop of impurity comes on their bodies. Then, how can their clothing be soiled from morning to evening that they have to change the next day? Anyway, the Muslims that perform Salaah, they always remain clean. Now, if their clothing hangs down, then it touches their shoes, it touches the ground too and it can also touch some impure place. When the lower part is impure, then how can he perform Salaah? Therefore, the loincloth, trouser, coat that he wears, he should keep it so much above the ground that the opportunity to touch any filth does not arise. So, one of the wisdoms has been explained by Rasulullaah ε that in it lies cleanliness and purity.

Secondly, Rasulullaah ε said that if the loincloth is worn high, then the clothing will not tear easily. If it is made to hang low, then while walking, the feet will slip into the clothing and when the person’s feet get caught in his clothing, then he can fall and the clothing can also tear quickly. If he wears it high,

then the clothing will not slip and it will also not tear quickly. This is the balanced benefit in keeping the clothing high.

When Rasulullaah ε explained this to Azhar τ, then he did not say anything regarding the first wisdom, but regarding the second wisdom that the clothing will last longer, he said, 'O Rasul of ALLAAH, this is a cheap loincloth, it is worth 4 coins. It will tear quickly, so what is the worry?' it is not some clothing of value that a person should use it with precaution. He spoke correctly but Rasulullaah ε did not reply and turned the topic of discussion and said, 'What, for you in me is there not an example?'

Not giving the required reply and changing the subject

There is a method of replying. A discussion is taking place with someone and the person being addressed replies, then there is a method of giving reply. Another way is to turn the topic of discussion. This incident is explained in the Qur'aan that Hadhrat Ibraaheem υtook the call of ALLAAH to the king who claim divinity and while introducing ALLAAH, he said, 'My Rabb gives life and death.' The king replied, 'I give life and death.' He commanded that such a person be brought from the jail for whom capital punishment was decided. When he was brought, then Namrood said, 'Go, I have forgiven you.' He called a sinless person walking on the street and killed him and said, 'I also give life and death.'

Now who will explain to this fool that this is not giving life and death, but he was a king, he was claiming divinity. His mind was filled with deception. Therefore, Hadhrat Ibraaheem υ did not reply to his talk, but he presented another proof. He said, 'My Rabb is the One Who brings the sun daily from the east, if you are a deity, then bring the sun from the west.' So he was stunned, what reply could he give?.

From this example I want to explain that when speaking to someone and that person replies us and that reply is wrong, but it is not the place to explain his error, then instead of giving a reply to his response, it is better that the subject of discussion be turned and the talk is held in another direction.

In summary, when Hadhrat Azhar τ said that O Rasul of ALLAAH, this is a worthless loincloth, it is worth 4 coins, it will tear quickly so what is the harm? The wife will throw it and will take another. So, Rasulullaah ε did not reply to this, whereas he had the reply to it.

Moderation in spending is half earning

What is the reply? **The reply is that wealth is a bounty of ALLAAH and man is a manager in wealth, he is not the owner.** ALLAAH has made us a manager in wealth. So every penny should be used correctly. This is the teaching of Islaam. The hadith states, 'moderation in spending is half of earning.'if you earn 5000 a month, then by spending moderately, it will give the work of 10000 and if you do not spend moderately, then that same 5000 will do the work of 2500.

Wealth is capital of life

In the Qur'aan, ALLAAHI states that wealth is the support of man. He says, 'and do not give those deficient in intelligence (the orphans) their wealth which ALLAAH has made a capital of life for you', i.e. life stands supported on wealth. From this verse it can be gauged how important wealth is. It is such an important thing that to make it fly is not being understanding. The amount of importance something has, with that amount of caution it is used. Therefore, if you understand that I have a lot of wealth, that is why I shall raost a donkey in the morning and have breakfast and a donkey in the evening, so will the wealth remain for many days? Very well, you have

a lot of wealth, but to roast and eat donkies is Haraam. Therefore, money is support for people. It is not permissible to waste it.

The wealth of an individual is wealth of the nation

At this point, understand something important. It is also the reply to a question. The question is that where does every individual have wealth? Wealth is with the wealthy, then how can wealth be a support for people?

The reply is that the wealth of an individual is the wealth of the nation and the bankruptcy of a person is bankruptcy of the nation because every person is part of the nation. So if an individual of the nation is weak, then the entire nation will be weak and if the individuals are strong, then the nation will be strong. Like, if one finger is weak, then the entire hand will be weak and if one finger is strong, then its strength will reach the entire hand. So, if some people of the nation are weak, then the effect of their weakness reaches the nation and if the individuals are strong, then the entire nation will feel their strength. Therefore, if someone says that I have heaps of wealth that is why I burn donkeys and eat, then this will be Haraam because the wealth that is with you, it is not only yours, the entire nation benefits from that wealth. Although it is with you, but the nation finds strength through it. Therefore, use wealth in a proper way and with precaution, this is the teaching of shari'ah.

In summary, this Sahabi could have been given the reply that very well, this is a worthless loincloth, it has a low price but it is still wealth! You should also use it according to the law. If it can be used for more than four days, then it is still support for man but Rasulullaah ε did not give this reply. In fact, he turned the subject of discussion and said, 'is there no

example for you in me?', i.e. why do you not make me the lamp of the path? Now, Hadhrat Azhar τ looked at the loincloth of Rasulullaah ε and saw that it was tied to half the shin so he immediately tied his loincloth to half the shin. When the example of Rasulullaah ε came before him, then no question remained and as far as the loincloth of Rasulullaah ε is concerned, he tied it to that height.

The greatest wisdom of rulings is the statement of ALLAAH and His Rasul ε

It is drawn from the hadith that a person should know the wisdom of the laws, but if some wisdom is not known, then the greatest wisdom is that it is the law of ALLAAH and His Rasul. After this has been proven, there remains no need for anything else. This is the greatest wisdom.

Fasting: why was it made obligatory in Ramadhaan?

ALLAAHI states in the Qur'aan, 'the month of Ramadhaan, the one in which the Qur'aan was revealed.' The fasts of Ramadhaan have been made obligatory because Ramadhaan is the month in which the Qur'aan was revealed and the Qur'aan is the speech of ALLAAH, it is the quality of ALLAAH, it is the final book of ALLAAH and it is to remain until Qiyaamat. **A book holding such importance was revealed in this month and you know that if an important incident takes place on some day or during some month, then that day or month becomes a remembrance, like in India, the 26th of January and 15th August holds great importance because regarding the freedom of the country, in these days, great events took place.** So ALLAAHI said, 'Ramadhaan has importance because a great incident took place in it and that is, the Qur'aan was revealed in it.

Three qualities of the Qur'aan

What importance does the Qur'aan have? It is said, 'guidance for mankind'. This Qur'aan is a book of guidance for all people. There is no exception. It is guidance for all people and in the beginning of the Qur'aan, it is stated, 'guidance for the muttaqeen', so some people have understood a contradiction between these two verses but if you ponder, then there will be no contradiction between them. The verse in the beginning of the Qur'aan, it is not written that it is only guidance for the muttaqeen; the word 'only' was not used. Then, in the next verse it is said that the Qur'aan is a book of guidance for people, so the Muttaqi is included.

The example of this is like if someone says that this thing is for all the people of the world, then on another occasion he says that this thing is for the people of Asia, then there is no contradiction in it because all the people of Asia are included as part of the people of the world. So, when the Qur'aan is a book of guidance for all people, then the muttaqi is also included. This book is also a book of guidance for them.

The occasions for speaking are different

If someone says that come, I accept that there is no contradiction between them but the question is that why has it been said like that? Why has the method of speech changed? In one place it is said that it is a book of guidance for the muttaqeen and another place says that it is a book of guidance for all people.

So the reply is that the occasions for speaking are different. **One is an occasion for praise and the other place is a place of explaining reality, i.e. a place to explain clearly.** The demands of each place is different, for example, if a person has to write the history of a country, then everything is explained in history that in this country, these animals are found, among

them are dogs, pigs, wolves etc. all are mentioned. All the insects are also counted. In summary, whatever good or bad is in the country, they are all mentioned because the book is written regarding the conditions of the country and if a guest comes to the king or minister of the country, and a journal of praise is read, and if you read that in this country there are so many dogs and so many pigs, then the people will hit you there and then. At that point, great things of praise are mentioned such that these are the scientists of this country; there are such engineers and philosophers. Whatever is worthy of praise, they are written in the journal. Other things are not written.

In the beginning of the Qur'aan, the Qur'aan is being praised, therefore, the important things are mentioned there and it is said, 'guidance for the muttaqeen'. The great people in the world; the ambiyaa', the pious, the martyrs, all of them are in need of this book. Without the guidance of this book, these great luminaries will also not be successful. For such great people to be in need of this book is praise for the Qur'aan. And if it is said that this is the book which the ignorant need, then what praise of the Qur'aan is this? The ignorant need it anyway. And the verse, 'the month of Ramadhaan' – the Qur'aan is not being praised there, but the reality of the Qur'aan is being explained that the Qur'aan that was revelaed in Ramadhaan, for what purpose was it revealed? **It is said, 'guidance for mankind'. This is the first quality of the Qur'aan.**

Evil is also in the control of ALLAAH just as good is

Understand this difference from an example, in one place of the Qur'aan, ALLAAH is praised, 'say, o ALLAAH, owner of the universe, He gives sovereignty to whoever He wants and He takes away sovereignty from whoever He wants and He gives honour to whoever He wants and He disgraces whoever

He wants, in Your hands is goodness, indeed You have power over everything.'

The question is that in whose control is evil? It is also in the control of ALLAAH, then why is only 'in your hands is goodness' mentioned? And why has the other part been left out? The reply is that ALLAAH is being praised here, at a place of praise to say that O ALLAAH, in Your hands is goodness and evil as well, this negates praise. Therefore, it was left and it was said, 'indeed You have control over everything.' In this way, whatever was left, it was explained in another way.

In summary, in a place of praise, praise was mentioned and in another place the reality was explained clearly.

One verse in the Qur'aan states, 'and if goodness reaches them, they say this is from ALLAAH and if evil reaches them they say this is from you.' In this verse the subject matter is that the disbelievers who are opposed to the Ambiyaa' when goodness reaches them, they say, 'this is from ALLAAH.' And if bad conditions come upon them, they say to the Ambiyaa', 'this is from you.' It is because of you that these evil conditions have come, an evil person like you was born in our nation, that is why these calamities have come. The Qur'aan said to the Ambiyaa', 'say, 'everything is from ALLAAH.' All conditions come from ALLAAH. Because at this place the reality is being explained, that is why it is said that good and bad, all conditions, come from ALLAAH and at the other place, 'in your hands is good' was mentioned and it was left.

In summary, the discussion is in accordance to the occasion. Because in the beginning of the Qur'aan, the Qur'aan is being praised, that is why it is said, 'this Qur'aan is a book of guidance for the muttaqeen' and in this place because the reality of the Qur'aan is being explained, that is why it is said, 'the Qur'aan is a book of guidance for all people.'

There are clear proofs of guidance in the Qur'aan

The second good characteristic of the Qur'aan is that there are clear proofs of guidance in it, 'and clear proofs of guidance.' It is such an easy and clear book that every person, whether it be a man or woman, a city dweller or a villager, a scholar or an ignorant, everyone can understand the Qur'aan.

Qur'aan: the Criterion

The third good characteristic is that it is the criterion, i.e. this Qur'aan has come and separated milk from water, it has drawn the dividing line between kufr and Imaan that this is the truth and this is falsehood.

When a book of such importance was revealed in this month, then this month should also be given importance. Therefore it is said, 'he from you who is present in the month should fast'. From this we learn that the fasting of this month has been kept because such an important book was revealed in it.

Two things are important in Ramadhaan

The summary of this is that two things hold importance in this month; one is the Qur'aan and the importance of the Qur'aan is for all 12 months, but its importance increases during this month. **Secondly, this month also has importance in itself because two things have been kept in this month, fasting and Taraweeh.** Fasting is in order to fulfil the right of the importance of time and Taraweeh is in order to fulfil the right of the Qur'aan and these two forms of worship are the special forms of worship of this month.

Fasting and Taraweeh will intercede for a believer

In the hadith, Rasulullaah ε said that on the day of Qiyaamat, fasting and the Qur'aan will both intercede for a believer; fasting will say, 'O Rabb, I stopped your servant from eating, drinking and desires throughout the day and he carried on staying away, therefore, I become an intercessor for him, accept my intercession and forgive him.' The Qur'aan will say, 'O ALLAAH, I did not let him sleep during the nights of Ramadhaan, he accepted what I said and did not sleep and recited me and he fulfilled my right, therefore, O ALLAAH, I have come as an intercessor in Your court, therefore accept my intercession in his favour and forgive him.' Rasulullaah ε said, 'ALLAAHI will accept the intercession of both of them and will forgive this believer who fulfilled the rights of both.' This hadith is in Shu'ab ul Imaan of Bayhaqi and in Kitab us Saum of Mishkaat (1963). So, these two forms of worship are important during this month. If we fulfil their right, then they will intercede for us.

The formula for making the difficult forms of worship easy

However, both these forms of worship are heavy and when fasting comes in the summer then it is even more difficult. It is firstly hot and the day is also long. In this condition the farmer has to plough, he cannot take off because it is not a matter of two days, it is the whole month's work and the heart desires to sleep at night but a person has to stand and recite the Qur'aan. Therefore, Rasulullaah ε has explained the formula for making these heavy and difficult works easy, in the hadith I recited at the beginning of the Khutbah.

The formula is, 'with Imaan and hope of reward.' The famous meaning of Imaan is not meant here. **At this point Imaan means conviction and the meaning of ihtisaab is to be hopeful of reward.** So the sentence means, 'the reward that ALLAAH promised for deeds, to have firm conviction in it and when it is brought before a person, then the most difficult of tasks will become very easy.

Some of the detail is that whatever laws ALLAAH has made compulsory on us, they are not 'begaar'. The meaning of 'begaar' is to take work for free. In the olden times, the rajas and maharajas would take work for free from people. This was called 'begaar'. ALLAAH is our creator and owner and we are His servants. He sustains us and grants us provision. Whatever command He gives, it is necessary for us to carry it out. If He does not give anything in as recompense, then too He has the right. However, He has not taken 'begaar' from us, but He said that work, We shall give so much reward. This promise of reward by ALLAAH, these should be brought before us, then the work will be made easy.

For example, there is one person; he knows that if he goes to the office, then at the end of the month he will get 10000 rupees as wages. Subsequently, even at 2 in the morning, he has duty, and then even if the earth and sky shakes, he will go on time. Once his 8 hours have been completed, he does not return with anything. As he went empty handed, he returns empty handed. He has to put petrol in his car for going from his own money and return in the same way. Now if someone says to him that brother, who is a fool like you that you go so punctually to work, and you spend from your money, putting petrol, but you bring nothing back? He will reply that I am not a fool; I am of high standing, although I have brought nothing today, but when the month ends, I shall bring.

My brothers, so, in worship and carrying out laws, why do people have the hope that I go from home to perform Salaah,

so performing my Salaah does not want my pocket to be filled. In the works of the world, the recompense will come after some time. Similarly, the forms of worship given by ALLAAH, ALLAAH has stipulated a time for the reward as well. Why do we not wait until this time? This time is death. The moment the eyes close, the reward for all the deeds done throughout our lives will come before us.

This attaining reward after death, it should be fresh in the mind that the fast I am keeping, I shall definitely get the reward. The Taraweeh that I am performing, I shall get the reward. By having hope of the reward, the most difficult of tasks becomes easy. In summary, Rasulullaah ε showed this formula that he who keeps the fast of Ramadhaan with conviction and with the hope of reward, and he who performs Taraweeh with conviction and with hope of reward and he who performed worship during the night of qadr with this Imaan and ihtisaab, then the reward of all three is that all his previous sins will be forgiven and the record of his previous life will be wiped clean.

If a few deeds that wipe out sins come together then luster is created

At this point, if a person says that when the benefit of all three is the same, then what is the need for all three? If one of the three is done, then the record of a person will be clear.

The reply is that when a few things that wipe out sins come together, then luster is created. Understand it from an example. When the women of India wash clothes, then they first use soap, what work does the soap do? It removes the dirt. Then the scrub the clothes and wash with water. When the clothes are clean, then they beat it, what work does the hitting do? The hitting creates luster in the clothes or they use a powder, it also

creates luster in the clothes. Then when the clothes are pressed and prepared, then they seem shining.

Now if someone says that brother, the work of all three is the same, so, what is the need to use all three? Just wash with soap, what is the need to hit it? Then everyone will say that no brother, it is not such, although all do one thing, but when all of them are done together, then the form will be different.

Similarly, there are two eyes. The work that one eye does, the other eye also does. Then is the second one not useless? No, it is not useless, the work of two is two, and the work of one is one. Similarly, sins are forgiven by one work, then the form will be one and with three, then the form will be different. The purity of a person is increased through it.

In Ramadhaan, two Salaah are separate

There are two separate Salaahs in Ramadhaan. **One is before sleeping, it is called Qiyaam Ramadhaan, it is also called Taraweeh. It is performed in congregation, 20 rak'ats.** This Salaah is performed before sleeping. The proof of it is the hadith which I have explained that Taraweeh will intercede for a believer, while interceding, it will say, **'O ALLAAH, I stopped this servant from sleeping, I did not let him sleep.' From this we learn that this Salaah is before sleeping.**

There is another Salaah that is performed throughout the year. It is also performed during Ramadhaan. It is TaHajjud. When you wake up for Sehri, then do not set about eating Sehri straight away. You must eat Sehri but also perform TaHajjud. This TaHajjud would be performed by Rasulullaah ε throughout the year and he used to perform 8 rak'ats. Due to Ramadhaan, there never used to be increase. Therefore, when we wake up for Sehri, then we should perform 8 rak'ats of TaHajjud, during the other 11 months we do not ever wake up

for TaHajjud, but we have to wake up for Sehri in Ramadhaan. Then, why do we not earn reward for free? It is not necessary to perform 8, if you cannot perform 8, and then perform 6. If there is chance to perform 4, then perform it, otherwise at least read 2.

Taraweeh is easy; people have made it difficult

Why is Taraweeh called Taraweeh? It is because after 4 rak'ats a tarweeha comes. That is why it is called Taraweeh. The meaning of tarweeha is to rest. **The ruling is that however long 4 rak'ats takes, for that amount of time we should rest.** Then perform the next four rak'ats. Then for that amount of time we should rest. **If you performed 4 rak'ats in 10 minutes, then rest for 10 minutes. But we do not perform Taraweeh in this way; that is why we tire.**

But people understand that when we tire in an hour or an hour 15 minutes, so if we break for 10 minutes, then 2 and an a half hours will go, we will stand like a staff for one and a half hours.

My brothers, is it not such that we who read quickly, this is the thing that tires us, the movements are so quick that in ruku and Sajdah we cannot even recite Tasbeeh twice. Remember that the quicker it is, the more tired you will get. If you perform 4 rak'ats in 10 minutes and rest for 10 minutes, then perform the next 4 rak'ats in 10 minutes and rest 10 minutes, then you will never tire. Whoever wants, they can try it and experience it.

The matter is that we have made the Salaah a burden. We move our heads quickly and in an hour or an hour and a quarter we complete and move, then we stand and chat for two hours, sleep does not come, nor is there any need for work.

So if the formula of Imaan and ihtisaab is before us, then this Salaah will not be difficult on us, in fact, there will be enjoyment in it. May ALLAAHI grant us the ability to understand this subject matter and grant us the ability to perform every form of worship with conviction and hope of acquiring reward. (Aameen)

Lecture before EidSalaah

This lecture was delivered in Masjid Quba, London, before the Eid ul Fitr Salaah

After the MasnunKhutbah, 'and so that you may say the greatness of ALLAAH upon you being guided and so that you may be grateful.' [al Baqarah, 185]

Honourable brothers and elders, the blessed month of Ramadhaan has passed. We should be grateful to ALLAAHI for whatever divine ability He has given us to do works of good. Whatever our shortcomings may be, we should repent before ALLAAH, we should turn to ALLAAH that He will forgive our sins.

After the blessed month has passed, this is the first day of Shawwaal, this is the day of Eid. It is the day wherein **we should perform 2 rak'ats of gratitude to ALLAAH** and we are present before Him to to perform these two rak'ats of gratitude.

Drawing the EidSalaah and extra Takbeers from the Qur'aan

This Salaah is mentioned in the Qur'aan. ALLAAHI says, 'and so that you may say the greatness of ALLAAH upon you being guided and so that you may be grateful.' There are countless people in the world who have not seen the path of guidance because they did not want to see the path of guidance, that is why ALLAAH did not show them the path of guidance. And we wanted to see the path of guidance through the divine ability of ALLAAH, so ALLAAH showed it. He made us believers, He granted us the ability to do good deeds, He

granted us the enthusiasm to do good deeds, we fasted for an entire month, recited the Qur'aan, performed Salaah, we should mention the greatness of ALLAAH upon this. In this part of the verse there is an indication, but only the Rasul of ALLAAH can understand it, we cannot understand it. Subsequently, Rasulullaah ε drew the extra takbeers from 'and so that you may say the greatness of ALLAAH' and the EidSalaah from 'so that you may be grateful'.

Then, the extra takbeers are joined to the EidSalaah. In this way, it was not in the ability of the mujtahideen to spread this indication, this was only in the capacity of the Rasul.

The example of this, at various places in the Qur'aan it is said, 'establish Salaah'. What is Salaah? How should it be performed and should it be established? All this could only be understood by the Rasul of ALLAAH because he understood by the explanation of ALLAAH. Subsequently, Rasulullaah ε presented the complete detail of it.

Similarly, the verse that explains that the greatness of ALLAAH should be said, how should His greatness be said? This can only be explained by the Rasul of ALLAAH and he can explain by the explanation of ALLAAH. Subsequently, the Rasul of ALLAAH explained in practical form that upon the completion of Ramadhaan, 2 rak'ats of gratitude should be performed. It is compulsory on the people living in cities, towns and big villages. In this Salaah, there is an increase of Takbeer. In the first rak'at, 3 takbeers are added and 3 are added in the second. These 6 extra takbeers are also compulsory. When coming from home for EidSalaah, then Takbeer should also be said.

Du’a after EidSalaah and the etiquette of du’a

Then, during the explanation of fasting, this verse comes, ‘and when my servants ask you regarding Me, then indeed I am close, I answer the call of the one who calls on Me, so they should respond to me and believe in me so that they may be rightly guided’. The people asked that is ALLAAH close that we should call on Him softly or is He far that we should call on Him aloud? So this verse was revealed and it was said that when My servants as you regarding Me, then tell them that ALLAAH is close, so call on Him softly, there is no need to scream. Another place in the Qur’aan states, ‘call on your Rabb humbly and softly.’ On one occasion, Rasulullaah ε was on a journey and the army was calling the Takbeer aloud. Rasulullaah ε said to the people, ‘you are not calling on a being that is deaf, nor a being who is far. ALLAAH is close and He hears, He hears everything.’

Therefore, in du’a it is most virtuous to do it humbly asking of ALLAAH and this verse was brought here to show that du’a is made after the EidSalaah.

Ahead it is said, ‘I accept the du’a of the one who calls unto Me, so he should respond to My command and have conviction in Me so that he may be successful.’

My brothers, the summary of the verse is that today, first the two rak’ats of EidSalaah will be performed, then du’a will be made and then will be the Khutbah. I shall present some detail of each of the three;

The method of EidSalaah

EidSalaah is always performed and the seniors know the method, but the younger ones are in need of the explanation being given regarding the method of EidSalaah;

First and foremost, intention should be made, intention is made from the heart and it is good if it is made verbally too, but not necessary. Intention should be made that I am performing the EidSalaah behind the Imam. This much is sufficient. This is in the heart from before already and it is for this reason that you have come. However, it is still necessary to be conscious and if it is said verbally then it is good.

The intention that is generally taught that I am performing EidSalaah, together with 6 extra takbeers, facing the Qibla, all this is unnecessary. The face is towards the Qibla, what is the need to say it? The EidSalaah comprises of two rak'ats, what is the need to say it? There are also 6 extra takbeers, what is the need to say this too? Yes, it is necessary to say that I am performing while following the Imam, if the intention of following is not made, the Salaah of the muqtadi will not be correct.

Question: if someone says that we have come from home for the EidSalaah, so what is the need to make an intention a second time?

Answer: it is correct, but the intention should be joined to the Takbeer tahreema too. For example, a person made the intention of Salaah, and then someone said something in his ear. He heard it, now he begins Salaah, so he makes the intention again. It is most virtuous that the intention be joined to the Takbeer tahreema. Then the Imam says the Takbeer tahreema. After his Takbeer, the muqtadis lift their hands and say Takbeer, saying Takbeer, they fold their hands. Then, just as thanaa is read in every Salaah, recite thanaa. After reciting

thanaa remain silent. Then the Imam will say the extra takbeers, he will say them consecutively, 3 of them. You also lift the hands upto the ears and say Takbeer and leave the hands. At the third Takbeer, say Takbeer and fold the hands. After this, the Imam will recite; he will recite surah faatiha and will join a surah. Then he will make ruku, Sajdah, then he will stand up and begin recitation. Once the surah is completed, then the sound of Takbeer will come. Do not go into ruku, these are the extra takbeers being said. Lift your hands upto the ears, say Takbeer, and leave the hands. Do this the second and third times as well. Then, at the fourth Takbeer, without lifting the hands, go into ruku and complete the Salaah as normal.

If the muqtadi makes a mistake and goes into ruku upon hearing the Takbeer, then he sees that the rest of the people are standing, then there is no problem if he stands up. **The mistake behind the Imam is forgiven.** He should make the extra takbeers in ruku; he should not stand up because it is not permissible to return from a Fardh to a waajib.

If the Imam makes such a mistake, then he remembers after going into ruku, so he should make the extra takbeers in ruku while the gathering makes the takbeers while standing.

If the people corrected the Imam from behind and the Imam immediately stood up, then this standing up is incorrect. It is returning from a Fardh to a waajib. However, if he stood up, then he should say the takbeers in the standing position, and then make ruku and he should not make sajda sahwa at the end. **Sajda sahwa will become compulsory in other Salaahs, but sajda sahwa is not made in EidSalaah because generally in EidSalaah, the gathering is huge.** That is why the ruling is that if someone makes a mistake in EidSalaah, and a waajib is left out, then sajda sahwa is not made.

Then upon completion of the Salaah, du’a is made and in du’a, each person should ask of the desires he has in his

heart. However, certain du'as are such that are desired of by every believer. Therefore, the Imam should make du'a aloud after the Salaah for a little while. Then he should remain silent and people should ask of their hearts' desires.

It is compulsory to listen to the Khutbah

After the du'a, the Imam will deliver the Khutbah. **The Khutbah of Eid is Sunnah but it is compulsory to listen to it, like it is Sunnah to make salaam but compulsory to reply.** So, each person should sit in his place in the row and listen to the Khutbah. Once the Khutbah is completed, people can leave.

The ruling of shaking hands and embracing after EidSalaah

On this occasion there is a special custom that people embrace. The scholars have written that this is a custom or innovation. **If you hope for reward from it, then it will be bid'ah (innovation), otherwise it is a custom, and it is necessary to stay away form customs.** Therefore, at least this entire building, at this time, the entire building will be in the ruling of the Masjid, until the end is Salaah, rows are made, that is why this entire building is a Masjid. This custom or innovation should not take place. Go out and at home, go there and do what you like, I do not stop you but where the command of ALLAAH is being executed, at that place the command of ALLAAH should not be contravened.

The ruling of milk and sweetmeats on the day of Eid

Yes, one thing has been left and that is the matter of milk and sweetmeats. This is also a custom, it is not innovation. This is because there is no intention of reward

made in it. It is a custom that has come down and a believer should not bind himself to customs. If you want to cook something on Eid day, then cook, but why do you cook only one thing? Cook pulau, cook something else. Whatever ALLAAH gives the ability to cook, cook that, but do not rest only on one thing. By making things specific in this way, deen is spoilt, **when customs entered into deen, then deen does not remain on its original form.**

My brothers, these were important things I wanted to say. Now, be grateful to ALLAAH that ALLAAHI counted us among His believing servants and ALLAAHI granted us the ability to practice upon His commands. Being grateful is a great quality and ALLAAHI loves it, He says, 'remember when your Rabb announced, if you are grateful, then I shall definitely increase for you and if you disbelieve, then indeed my punishment is definitely severe'. The ability to do worship is also a bounty. If we are grateful for this bounty, then ALLAAHI will grant us the ability to do more worship. And if you are ungrateful for My bounties, then know that My punishment is severe. 'Hadhrat Musa υ explained to his nation that if you and all people on earth join and show ingratitude, then ALLAAH is independent, worthy of praise.' Amongst His outstanding qualities is His sovereignty, His honour, His greatness, there will be no decrease in His greatness. If we are grateful, then it will be for our benefit, the benefit of gratitude returns to us. Therefore, we should always be grateful for the bounties of ALLAAH, seek forgiveness for your sins, if a person will repent on special occasions for his sins, then the chance of the acceptance of his Taubah will be more. Make a firm intention to bring your lives according to the command of ALLAAH. May ALLAAH bless us all with the ability. May ALLAAH make our lives in accordance to His command and may ALLAAH bless us with all the goodness of this world and the aakhirat. Aameen.

Sadaqatul Fitr is compulsory

Sadaqatul Fitr is also compulsory today; it is Mustahab to take it out before the EidSalaah. Most of you have given the sadaqatul fitr and have come for EidSalaah and those who have not given as yet; they should give it after the Salaah. A fitra box is placed outside, place the fitra therein and those who have not brought the amount with them, they should give the fitra, do not forget!

The six fasts of Shawwaal

And remember one last thing that the 6 fasts of Shawwaal are Mustahab. There is a narration in Muslim that he who kept the fast of Ramadhaan, then he kept the 6 fasts of Shawwaal, then he has kept fast for the entire time, i.e. he is counted to be one who fasted all the time. Therefore, whoeverALLAAHI gives the ability to, he should definitely keep these 6 fasts. These fasts could be started the next day after Eid, and then it can be completed easily. It is not necessary to keep them consecutively, if a person keeps it at different times during Shawwaal, then too it is correct.

وآخر دعوانا ان الحمد لله رب العالمين

The finality of Nubuwwah

After the MasnunKhutbah, 'Muhammad is not the father of any of you but He is the Rasul of ALLAAH and the final Nabi and ALLAAH is Aware of everything.' [Ahzaab, 40]

ALLAAH has arranged for every creation to remain

Elders and brothers, when Hadhrat Musa υ and Hadhrat Harun υ were deputed and sent to Fir'awn and gave him the call of Imaan, then Fir'awn said, 'Who is the Rabb of you two, O Musa?' [Taahaa, 49], i.e. who is the Rabb that you two are calling me to believe in? Introduce him. Hadhrat Musa υ said, 'our Rabb is the One who gave everything its creation then guided it.' i.e. ALLAAH fulfilled the need of the creation regarding whatever guidance they were in need of.

Whatever creation there is in the world, they only have bodily needs. For all the creation to remain, they need something. Subsequently, after creating the creation, ALLAAH made the arrangement for it to remain so that they could remain in the stage of life. Together with this, every creation was explained to regarding how they should use these things and how they could benefit from them. The purport of 'then guided' includes all this.

The two needs of man: bodily and spiritual

However, man has two needs. One is the need of the body, i.e. like other forms of creation; man also needs means for his survival. ALLAAHI also created those things which are

necessary for the survival of man. Secondly, man has a spiritual need. ALLAAHI has placed a soul within each of the creation and He placed two souls within man. This has been explained by Hadhrat Shah Waliullaah Muhaddith Dehlawi α in Hujjatullaah al Baalighah. There is only one soul within animals, that soul is hayawaani.[2] There are two souls within man; rooh hayawaani and rooh rabbaani and ALLAAHI also arranged for the needs of the Rooh Hayawaani as well as the needs of the Rooh Rabbaani. The arrangement of the needs of the Rooh Rabbaani was from the time man was created. You know that the first man was the first Nabi. Hadhrat Aadam υ was the first human being and he was the first Nabi as well, because the arrangement of the nurturing of the soul of man is not possible without the guidance of ALLAAH and this guidance was given by ALLAAH through the Ambiyaa'. Hadhrat Aadam υ was also a human being. ALLAAHI made him Nabi for his roohaani need and the need of his progeny and he sent guidance to him. In this way, He arranged for the nurturing of his soul and the souls of his progeny. This chain is called nubuwwah that began with the beginning of man. Then this chain carried on, in different nations, in different eras and in different places ALLAAH sent many Ambiyaa' and Rasuls.

Nuh υ was the first Rasul

The minor ones are called Nabi and the major ones are called Rasul. A Nabi is only a Nabi and a Rasul is a nabi as well as a Rasul. So, risaalat is a great position, like a Maulana and a Mufti. Whoever is a Maulana, it is not necessary for him

[2] It is for this reason that on the day of Qiyaamat, after reckoning, all animals will be turned to dust because they do not have a fauqaani soul which is sent to the higher realm.

to be a Mufti, but whoever is a Mufti, he is definitely a Maulana.[3]

Similarly, a differentiation has been made that the person upon whom revelation is sent, he is a Nabi and he who is given a new shari'ah, he is a Rasul.

Similarly, differentiation has been made that he who is sent to believers is a Nabi and he who is sent to disbelievers, he is a Rasul.[4]

If the angels are included and the relationship is explained, then it would be min wajhin. Jibreel υ is only a Rasul, the Ambiyaa of Bani Israa'eel are only Nabis and the Ulul 'Azm Rasul is a Rasul and a Nabi.

So, Hadhrat Aadam υ is only a Nabi and the first Rasul was Hadhrat Nuh υ. In the chapter of shafa'ah in Muslim, there is a long narration of Hadhrat Abu Hurayrah τ, in it there is clear mention that 'o Nuh, you are the first Rasul on earth.'

Mankind is the children of Nuh υ

The title of Hadhrat Nuh υ is Aadam Thaani and Abul Bashr Thaani. His title was given for this reason that however many people there are in the world today, they are all the children of Hadhrat Nuh υ. The Qur'aan states, 'and we made his children remain' [saaffaat, 77], i.e. from the people of the ship, no one's lineage carried on.

You know that the flood that came in the time of Hadhrat Nuh υ, all the people drowned. At that time, people were not

[3] There is a 'aam khaas relationship between them, Nabi is general and Rasul is specific.

[4] In these cases too, the relationship is 'aam khaas

living all over the world. They were living in a specific part of the earth. And where people were living, the floodwaters came. Therefore, all of them were destroyed. Only those people who were aboard the ship of Hadhrat Nuh υ, they were approximately 80 men and women, they were saved. After the flood, their lineage carried on but slowly every bloodline came to an end, only the three sons of Hadhrat Nuh υ who were aboard the ship, their lineage carried on. Today, all the people on earth are the progeny of these three sons of Hadhrat Nuh υ. This is the meaning of the verse, 'and we made his progeny remain', i.e. all bloodlines came to an end, only the lineage of Hadhrat Nuh υ carried on. That is why he is called Aadam Thaani and Abul Bashr Thaani and he was the first Rasul, before him, there was only Nabi.

The number of Ambiyaa' between Aadam υ and Nuh υ

How many Nabis were there before Hadhrat Nuh υ? And who were they? I cannot tell you this with conviction. The Qur'aan states Aadam υ but how many Ambiyaa were there between Hadhrat Aadam υ and Hadhrat Nuh υ? And who are they? This is not mentioned. Regarding Hadhrat Sheeth υ, there is almost unanimity that he was between Hadhrat Aadam υ and Hadhrat Nuh υ. There is difference of opinion regarding Hadhrat Idrees υ whether he was between Hadhrat Aadam υ and Hadhrat Nuh υ or later. It is not necessary for us to know this and between them, how many nations passed, specifying them is also not necessary. The real thing to be understood is that the chain of Rasuls began with Hadhrat Nuh υ, whoever passed before him were Nabis, not Rasuls.

More clarification on the difference between a Nabi and a Rasul

Understand the difference well between a Nabi and a Rasul:

The luminaries that were sent to believers were Ambiyaa and the luminaries sent to disbelievers are Rasuls. After Hadhrat Aadam υ, for a long time, all the people were believers, then deviation set in until no believer remained. All of them were involved in kufr and shirk. So, in order to take them out of the darkness of kufr an shirk and in order to show them the light of Imaan, ALLAAHI sent Hadhrat Nuh υ. Those who believed in him are called believers and those who disbelieved were called disbelievers (Kuffaar). In summary, the first person sent to the disbelievers was Hadhrat Nuh υ. Therefore, he was the first Rasul. Those luminaries who were sent to the believers, they are called Ambiyaa, like between Hadhrat Musa υ and Hadhrat Isa υ, there were Ambiyaa of Bani Israa'eel. They were sent to the Bani Israa'eel who were all believers. Therefore they are called Nabis.

What is the number of Nabis and Rasuls?

How many Nabis and how many Rasuls came? It is difficult to tell their number. However, 124000 has been mentioned in a weak narration. Among them, 315 were Rasuls (Ahmad, Mishkaat #5737). However, this is a weak narration and it is not necessary to know the number as well. It is sufficient to believe in all the Ambiyaa comprehensively.

Hadhrat Muhammad ε is the final Nabi

The chain of nubuwwah began with Hadhrat Aadam υ and was completed with Rasulullaah ε. ALLAAHI says, 'Hadhrat

Muhammad ε is not the father of any of you. However, he has two qualities; one is that he is the Rasul of ALLAAH and second, he is the last link in the chain of nubuwwah.' He completes the chain of the Nabis. He ε is the final Nabi, now no new Nabi will come.

It is permissible to marry the divorced wife of one's adopted son

The first subject matter of this verse is that Rasulullaah ε is not the father of any of you. The background of this subject matter must be understood. Rasulullaah ε had a wife, Hadhrat Zaynab radhiyALLAAHu anha. She was the cousin of Rasulullaah ε. She was (first) married to Hadhrat Zayd bin Haaritha τ who was the adopted son of Rasulullaah ε. There was no compatibility between them. Subsequently, Hadhrat Zayd τ divorced Hadhrat Zaynab radhiyALLAAHu anha. After the iddah, Rasulullaah ε married her. This is because it is permissible to marry the wife of ones adopted son. However, the non-Muslims had this perception and they have this perception till today that if someone had adopted a child, then they become like a real son or daughter. Islaam refuted this ideology. Adopting a child will not make the child like a real child. The child will remain someone else's. However, the person adopting can deal with them in a good way, in fact, he should do.

Ones wife does not become ones mother by Zihaar

The example of this is zihaar. Zihaar is that if a person says to his wife that you are to me like my mother. By saying this, zihaar happens and until a person does not give compensation, his wife will not be permissible for him. As long as a person does not give compensation, it will not be permissible for him

to have relations with his wife. However, the wife will not become one's mother by saying so. She will remain his wife as normal. Similarly, the adopted child will remain the child of its parents, it does not become like a rela son or daughter by adoption. However, in the era of ignorance, the non-Muslims would understand that an adopted child becomes like a real child; it deserves inheritance and they write the name of the adopted father in place of the father. When Rasulullaah ε adopted Hadhrat Zayd τ, then people began to call him Zayd bin Muhammad. In the first part of the verse, this baseless perception is refuted.

The story of adopting Hadhrat Zayd τ

Why did Rasulullaah ε make Hadhrat Zayd τ his son? A person would adopt a child if he does not have his own children. Rasulullaah ε had children. He had four daughters, three sons and the person who has his own children, he will not adopt other children. So, why did Rasulullaah ε adopt Hadhrat Zayd τ?

There was a story behind it. The tribes would fight amongst each other during the era of ignorance and they would imprison each other and make each other slaves. In the era of ignorance, the enemy attacked the tribe of Hadhrat Zayd τ. Among the captives was Hadhrat Zayd τ. He was a child at the time. He was sold as a slave. This boy was sold and sold again until he reached Makkah and came into the ownership of Hadhrat Khadijah radhiyALLAAHu anha. She was the first wife of Rasulullaah ε. Then when Rasulullaah ε married her, he came into the house of Rasulullaah ε.

On the other side, the father of Hadhrat Zayd τ was worried about the separation from his son. He was searching for him throughout his life but was unsuccessful. On his deathbed, he made a bequest to his other son and his brother that you two

should search for him and bring him back for whatever the cost. Subsequently, some people of his tribe went for Hajj. In the era of ignorance, Hajj also used to take place. Someone saw Hadhrat Zayd τ and recognized him. He returned and informed his uncle and brother that we saw Zayd in Mina with another person. At this time, Rasulullaah ε was not blessed with nubuwwah. However, Rasulullaah ε would perform Hajj every year. When the brother and uncle of Hadhrat Zayd τ got information that Zayd is in Makkah and he is with a person of the Quraysh, he took a lot of wealth and went to Makkah so that they could give the ransom and the brother and uncle can free the nephew. They were searching and asking people and reached Rasulullaah ε.They explained the entire incident to Rasulullaah ε that this is our brother and our nephew. He is not a slave. How he was captured and what was the condition of his fatherand what bequest he made at the time of death. They explained all this to Rasulullaah ε and said that whatever price Rasulullaah ε is asking for, we are ready to give it and Rasulullaah ε should give him tot hem. Rasulullaah ε said, ‘Ask him, if he is ready to go with you, then take him happily, I do not want any price. They were pleases and went to Hadhrat Zayd τ. He was immature at the time. They went to him and introduced themselves that I am your uncle, this is your brother, your father was very sad at your separation and he made a bequest when passing away and we have come to fetch you and your master is also happy to send you. However, the child did not want to go with. He said, ‘I shall remain throughout my life with my master. I have seen something in my master that is why I shall never separate from him. The brother and uncle were astonished. They said, ‘Take the price, you have lost your mind, you are giving preference to slavery over freedom’ however, the child was not ready in any case so they said to Rasulullaah ε that he is not ready to come with. You explain to him that he should come with us. Rasulullaah ε

said, ‘when he is not ready to come with you, then how can I force him to separate from me.’

Rasulullaah ε was so pleased with the reply of Hadhrat Zayd τ that he took him to the ka’bah. There was a gathering of the Quraysh there. Rasulullaah ε picked him up and said, ‘people, be witness, I have made him my son today. His brother and uncle were contented regarding him and happily returned. This is because Zayd did not remain his slave anymore but he became the son of a person of the noblest tribe of the Quraysh. In this way, Rasulullaah ε made him his son, otherwise there was no need for Rasulullaah ε to make him his son. ALLAAH blessed Rasulullaah ε with children. When he made him his son, then he married him to someone in his family. Hadhrat Zaynab radhiyALLAAHu anha, the cousin of Rasulullaah ε, was married to him but there was no compatibility between them. Rasulullaah ε repeatedly advised them to fear ALLAAH and do not create disunity, stay with love and affection but to no avail. Finally, Hadhrat Zayd τ divorced her. In the iddah time, Rasulullaah ε thought that he should marry her in order to heal the wound and she could be made noble. However, there was fear that the disbelievers will make propaganda that he made the divorced wife of his adopted son his wife and Islaam could be harmed through this propaganda. However, when the iddah time was completed, revelation came and Rasulullaah ε was informed that We have made the nikaah of Rasulullaah ε to Hadhrat Zaynab radhiyALLAAHu anha. Now, there was no time to think for Rasulullaah ε. Subsequently, he was married in the world according to law and she came into the home of Rasulullaah ε as his wife. Just as was feared, there was a commotion that he has brought his daughter in law into his home. Upon this the verse was revealedand it was clarified that the adopted son is not the real son. Therefore, it is permissible to marry his wife.

Why did Rasulullaah ε marry a number of women?

At this point, it is necessary to understand something. There are unfounded objections made on the number of spouses that Rasulullaah ε took, therefore this matter should be understood well that why did Rasulullaah εmarry a number of times? What is the reality of the objections of the enemies of Islaam? The first marriage of Rasulullaah ε was to Hadhrat Khadija radhiyALLAAHu anha. At the time, he ε was 25 years old and as long as Hadhrat Khadija radhiyALLAAHu anha remained alive, he ε did not marry a second wife. All his ε children, besides a son that was born from Maariyah Qibtiyyah radhiyALLAAHu anha and was named Ibraaheem, were from Hadhrat Khadija radhiyALLAAHu anha. Two or three sons were born that passed away in infancy and he had four daughters. When Rasulullaah ε was blessed with nubuwwah, at the time he ε had only this one wife.

What was the need to marry Hadhrat Sauda radhiyALLAAHu anha?

Then, in the fifth or sixth year of nubuwwah, Hadhrat Khadijah radhiyALLAAHu anha passed away so there was no one to arrange the affairs of the house. From all sides, the responsibility of nubuwwah laid on Rasulullaah ε. On the other side was the matter of arranging the house and nurturing his children. Therefore, the women of the family gave the counsel that Rasulullaah ε should marry so that the wife could arrange the household matters and also look after the children. Subsequently, he ε married Hadhrat Saudah radhiyALLAAHu anha. Hadhrat Saudah radhiyALLAAHu anha was blessed with Islaam from the beginning of nubuwwah and she was a widow. She was first married to her cousin Sakraan bin Amr. She came

and saw to the house and children. She was the second wife that came into the house of Rasulullaah ε.

The marriage to Hadhrat Ayesha radhiyALLAAHu anha was by the permission of ALLAAH

In this time, Rasulullaah ε saw a dream and he saw it twice; an angel brought a silken cloth and said, ‘O Rasul of ALLAAH, open it.’ Rasulullaah ε opened it and he saw Hadhrat Ayesha radhiyALLAAHu anha in it.

Hadhrat Ayesha radhiyALLAAHu anha was the daughter of Hadhrat Abu Bakr τ and she would come and go often from the house of Rasulullaah ε. At the time, Hadhrat Ayesha radhiyALLAAHu anha was a child of 6 years and he ε saw her, that is why when he ε opened the cloth and saw her, then he immediately that it is Ayesha. The angel said, ‘O Rasul of ALLAAH, this is your wife.’ [Bukhari, #7012]

Rasulullaah ε thought that he has to marry but Ayesha is still a child. She will become mature after 7 years and will be worthy of coming to his home. The need for a wife is now that will look after the house and nurture the children. In the narration of Bukhari it is stated that Rasulullaah ε thought in his heart that if this is from ALLAAH, then some cause for it will be created. A few days later, Rasulullaah ε saw the exact same dream.

On the other hand, it happened that the family people were looking for a suitable match for Rasulullaah ε. It came in the heart of Hadhrat Abu Bakr τ that Hadhrat Saudah radhiyALLAAHu anha is an old woman, she will remain for just a few days. If Rasulullaah ε is married to an appropriate spouse, then it will be better. At the time, Hadhrat Ayesha

radhiyALLAAHu anha was a child and he did not have another daughter. He τ thought that Ayesha is still a child, she is not worthy of being married but ALLAAHI placed blessing in her age and she remained alive long after Rasulullaah ε. However, in terms of age, Hadhrat Abu Bakr τ gauged that in a few years she will pass away and Ayesha will be of age at that time and after Hadhrat Saudah radhiyALLAAHu anha, she will look after his house. Hadhrat Abu Bakr τ was thinking of all this.

On this side, Rasulullaah ε saw Hadhrat Ayesha radhiyALLAAHu anha twice in a dream and the angel was saying that she is your wife. Subsequently, when Hadhrat Abu Bakr τ came forward, then Ayesha radhiyALLAAHu anha was married to Rasulullaah ε. However, she was not yet worthy of being sent to the house of her husband, that is why only the nikaah took place and she was sent later on.[5]

Until the migration, Hadhrat Saudah radhiyALLAAHu anha remained the sole wife in his ε home. Two years after migration, Hadhrat Ayesha radhiyALLAAHu anha was worthy to be sent to the home of her husband. Subsequently, in the second year of the migration she was sent off. Now, two wives came together in his ε house. Rasulullaah ε was 55 years old at the time. He lived for 63 years. So, 8 years before passed away was when 2 wives came into his home.

---

[5] The people of Europe and America ask about the reasons for marrying a girl of 6 years of age. These people do not know the difference between nikaah and consummation. In the era of ignorance and among the Hindus too and even amongst the Muslims, there is a custom of marrying off girls that are immature. However, the wife will be sent to the house of her husband once she becomes worthy. Hadhrat Ayesha radhiyALLAAHu anha was sent to the house of her husband after she attained maturity. Also, according to the people of Europe and America, the age of maturity is 17 or 18 years. According to the Islaamic view, this is incorrect. Once the menstruation of a woman begins, she becomes mature.

Besides the marriages of Hadhrat Khadijah radhiyALLAAHu anha and Hadhrat Sauda radhiyALLAAHu anha, all the marriages were done for expediency of the Deen, nation and person

At this point it must be considered that a man needs a number of spouses when he is young. At the age of 55, a person is old. There remains no need for a number of spouses at that time. The youth and middle age of Rasulullaah ε passed with him having only one wife and more than one wife came when there were 8 years left of his life. Every person of understanding can understand that the marriages of Rasulullaah ε were not for personal need, but it was done for some expediency. In fact, he married to please the heart of his spouse or someone else. It is difficult to explain the detail behind each marriage at this point; I shall present an example of an expediency.

What was the religious expediency of the marriage to Hadhrat Ayesha radhiyALLAAHu anha and Hadhrat Zaynab radhiyALLAAHu anha?

Firstly, besides Hadhrat Ayesha radhiyALLAAHu anha, every marriage of Rasulullaah ε was to a widow. Hadhrat Khadija radhiyALLAAHu anha, the first wife of Rasulullaah ε and with whom he spent his entire youth, was also a widow. She was married twice before Rasulullaah ε. The first marriage was to Abu Haala bin Zuraarah Tamimi and the second was to Ateeq bin Aaid Makhzumi.

Secondly, two marriages were done by ALLAAHI, i.e. there was a clear command from ALLAAH to marry or there was indication. Therefore, Rasulullaah ε married those times (twice). The marriage of Hadhrat Zaynab radhiyALLAAHu anha was done by ALLAAHand is mentioned in verse 37 of Surah Ahzaab, 'when Zayd completed his need (and divorced her) then we married her off to you.' So, when the marriage of Rasulullaah ε to Hadhrat Zaynab radhiyALLAAHu anha was through revelation that is recited and the marriage to Hadhrat Ayesha radhiyALLAAHu anha was through revelation not recited, she was shown in a dream and shown that this is your wife, then these two marriages were done by ALLAAH. The other marriages were done by Rasulullaah ε himself and all the marriages were done for the above-mentioned expediencies.

Examples of expediency of the Deen, nation and person

The marriages to Hadhrat Ayesha radhiyALLAAHu anha and Hadhrat Zaynab radhiyALLAAHu anha was for religious expediency. The marriage to Hadhrat Umm Habibah radhiyALLAAHu anha, the daughter of Hadhrat Abu Sufyan τ and sister of Hadhrat Mu'awiyah τ was for expediency of the country (political) and the marriage to Hadhrat Hafsah radiyALLAAHu anha, the daughter of Hadhrat Umar τ and to Hadhrat Umm Salamah radhiyALLAAHu anha was for expediency of the person. The marriage to Hadhrat Hafsah radhiyALLAAHu anha was to please the heart of Hadhrat Umar τ and the marriage to Umm Salamah radhiyALLAAHu anha was to please her heart.

The expediency of the marriage to Hadhrat Ayesha radhiyALLAAHu anha

The life of Rasulullaah ε was divided into private and public and his ε speech and action became the shari'ah. Whatever he ε did in public or whatever he said, the Sahabah heard, saw and protected. However, the speech and actions in private could not be acquired by the Sahabah. Since seeing that these statements and actions are also shari'ah, therefore it was necessary that such an understanding and intelligent wife to come into the home that will protect the speech and actions of Rasulullaah ε. Although Hadhrat Saudah radhiyALLAAHu anha was in the home of Rasulullaah ε, but she was elderly and she was not quite intelligent. She could not do this task very well. Therefore, through unrecited revelation, the marriage of Rasulullaah ε was done to her so that the speech and actions within the home could be protected and passed to the Ummah and the shari'ah could be completed. Subsequently, when the shari'ah began to be revealed in 2 A.H, then she came to the house of Rasulullaah ε.[6]

Hadhrat Ayesha radhiyALLAAHu anha held half the Deen

On one occasion, Rasulullaah ε said to the Sahabah, 'Acquire half the deen from Humairah.' Half the deen does not mean 50 %. The word 'half' (nisf) in Arabic refers to various things in the Arabic language. The knowledge of Meeraath (Ilm ul faraa'idh) is also called half of knowledge. 'Learn the knowledge of faraa'idh because it is half of knowledge'. The life of man is divided into two parts; the life before death and the life after death. So, the laws related to the life of the world is half of knowledge and the knowledge of meeraath deals with the matters after death, therefore it is called half of knowledge.

[6] In the Makkan life, emphasis was laid on beliefs, tauheed, risaalat and aakhirat. The detailed laws were not as yet revealed. The laws of zakaat etc. were revealed in brief form. The details began to come down in 2 A.H onwards.

In essence, 50 % is not necessary for it to be half. Through various contexts, the meaning of nisf will be taken. What Rasulullaah ε said that take half of knowledge from Ayesha radhiyALLAAHu anha, i.e. learn the laws of private life from Hadhrat Ayesha radhiyALLAAHu anha and learn the laws of public life from the Sahabah. There are more laws regarding public life and less dealing with private life and there are two sides to the private life of Rasulullaah ε; in this way, the laws of private life were called half of knowledge.[7]

The marriage to Hadhrat Zaynab radhiyallahu anha was to finish off the custom of not marrying the divorced wife of one's adopted son

I was explaining that when the details of shari'ah began to come down, from that time Hadhrat Ayesha radhiyALLAAHu anha came into the home of Rasulullaah ε so that the laws of private life could be preserved and it could be propagated to the Ummah. This was the expediency of Deen. Through this expediency ALLAAHI got the marriage of Hadhrat Ayesha radhiyALLAAHu anha to Rasulullaah ε done. And it is through this expediency that ALLAAHI also got the nikaah of Hadhrat Zaynab radhiyALLAAHu anha done. From the era of ignorance, this concept came down that the adopted son is like the real son. By him ε marrying Hadhrat Zaynab radhiyALLAAHu anha, who was the divorced wife of his

[7] The hadith mentioned here is a baseless one. There is no chain of narration of it in any book (Tuhfatul Ahwadhi vol.4 p.364). in Tirmidhi (#3910) Abu Musa Ash'ari τ says that whenever the Sahabah were confused about any matter, then there was some knowledge of it with Hadhrat Ayesha radhiyALLAAHu anha. Therefore, the subject matter is correct that Hadhrat Ayesha radhiyALLAAHu anha had a great amount of knowledge.

adopted son, Hadhrat Zayd τ, this custom/concept was finished off.

Pardah is compulsory from one's adopted son or daughter

Subsequently, there is no confusion whatsoever in the minds of the educated people. They know well that the adopted son is not the real son. Therefore, they do not get inheritance. Yes, if the person who adopted the child gives the child a house, land, wealth etc. during his life or makes a bequest upto one third, then it will be permissible, but he/she will not get inheritance. Inheritance is only rightful for the heirs and an adopted son is not an heir. The laws for him are the same as those of a stranger. Subsequently, when the girl matures, then Pardah will be compulsory from her because she is like a stranger. She did not become the daughter of the person who adopted her. Similarly, a woman adopted a boy, then after the boy matures, it will be necessary to make Pardah from her because she is not the mother. All these laws were clarified through this nikaah and the concept that came from the era of ignorance; it was finished off through this nikaah.

The marriage to Hadhrat Umm Habibah radhiyALLAAHu anha was for the expediency of the country (political)

Some of the marriages of Rasulullaah ε were for expediency of the country, where Nabi ε was the Rasul of ALLAAH, he was also the leader of the country and the head of the country has to think of many matters in a political manner and he has to

search for th solution. On account of this expediency of the country, Rasulullaah ε married a number of times. If the detail has to be explained, then the lecture will become lengthy. Therefore, the example I have given, I shall clarify it.

The example is that of the marriage of Hadhrat Umm Habibah radhiyALLAAHu anha. The detail of it is that when Rasulullaah ε and the Sahabah migrated and came to Madinah Munawwarah and whichever Muslims migrated and went to Abysinnia, they also then came to Madinah and the Ansaar promised to help and support the Muslims in every way, so the disbelievers of Makkah wrote a letter to the people of Madinah that whichever Muslims have run away and come to you, return them. The people of Madinah Munawwarah did not reply to this letter. Through this, the Quraysh were angered even more. They began to prepare for battle. They sent a caravan to buy weapons from Shaam. When the caravan returned with the arms, the Muslims were informed. They intended to follow. When the disbelievers of Makkah were informed of this, they took a huge army and left to save the caravan. In this way, the battle of Badr came about.

This was the first battle in Islaam. In this battle, the people of Makkah did not come for war. In reality, they came out to save their caravan that was coming from Shaam with the weapons. The caravan escaped safely, but the army that came from Makkah to save the caravan did not return, but went forward to Madinah and the battle of Badr took place. After this battle, they attacked Madinah repeatedly as well, they came and attacked in Uhud, all the tribes gathered and attacked in Ahzaab and in all these battles – besides Badr – the commander in chief was Abu Sufyan, he was the leader of Makkah and he was the one repeatedly preparing the armies. Although he accepted Islaam later on, but besides the battle of Badr, however many times the disbelievers attacked Madinah, at every time, the commander in chief was Abu Sufyan. Abu

Sufyan had a daughter, Umm Habibah. She accepted Islaam and migrated with her husband to Abyssinia. When her husband passed away and Rasulullaah ε was informed, then Rasulullaah ε sent a delegation to Najashi, the king of Abyssinia. He ε sent the message to Najashi with the delegation that send my proposal of marriage to Umm Habibah. Subsequently, the king of Abyssinia, Najashi, sent a proposal of marriage of Rasulullaah ε to her. What greater fortune could there be for Hadhrat Umm Habibah radhiyALLAAHu anha, she immediately accepted the proposal. Then, then Najashi made the nikaah of Hadhrat Umm Habibah radhiyALLAAHu anha in his court and being a representative of Rasulullaah ε, Najashi gave the dowry and said that when the marriage of a Nabi takes place, then definitely some sweet meat should be fed thereafter. Subsequently, he distributed sweetmeats after the nikaah, then he sent Umm Habibah radhiyALLAAHu anha with many gifts and a delegation to Madinah Munawwarah.

When Abu Sufyan was informed of this marriage, then a fly fell in his oil. Then Abu Sufyan τ did not have the courage to attack Madinah. This marriage took place after the battle of Ahzaab. When Abu Sufyan was informed of this nikaah, he said regarding Rasulullaah ε, 'No one could bridle this stallion.'

In essence, due to marrying Hadhrat Umm Habibah radhiyALLAAHu anha, the battles of the Makkans came to an end. This was an expediency of country. Rasulullaah ε married a number of times for various expediencies. Then, sometimes the objective was acquired, sometimes it was not. The objective of marrying Hadhrat Umm Habibah radhiyALLAAHu anha was acquired 100 % successfully.

The marriage to Hadhrat Safiyyah radhiyALLAAHu anha was also for expediency of the country

The marriage to Hadhrat Safiyyah radhiyALLAAHu anha was to bring the Jews closer, however there was failure in this regard. The unfortunate Jews were totally opposed to Rasulullaah ε and Islaam. Their hearts were filled with hatred and stubbornness and Hadhrat Safiyyah radhiyALLAAHu anha was the daughter of Huyayy bin Akhtab, the chief of the Banu Nadheer and she was married to another leader, Kinanah bin Abil Haqeeq. In the battle of Khaybar, they were both killed. Rasulullaah ε took Hadhrat Safiyyah radhiyALLAAHu anha as his wife so that the Jews could be brought close because once Rasulullaah ε has become their son in law, then they will naturally love Rasulullaah ε and will come close. However, the intended objective was not acquired. This wretched nation did not come an inch closer. This is in the control of ALLAAH whether the objective is attained or not. A person should adopt means, then the causes are sometimes successful and sometimes unsuccessful.

The marriage to Hadhrat Hafsah radhiyALLAAHu anha was to please the heart of Hadhrat Umar τ

Some of the marriages of Rasulullaah ε was to benefit people, but I have explained that the person meant here is not Rasulullaah ε, i.e. Rasulullaah ε did not make the nikaah for his personal benefit, but the objective was to please the heart of the woman he was marrying or the heart of someone linked to the woman. Like the marriage to Hadhrat Hafsah

radhiyALLAAHu anha was to please the heart of Hadhrat Umar τ. Hadhrat Hafsah radhiyALLAAHu anha was first married to Khunays bin Hudhaafah Sahmi τ. He was a Badri sahabi and he passed away in Madinah Munawwarah after the battle of Badr. When Hadhrat Hafsah radhiyALLAAHu anha became a widow then Hadhrat Umar became worried about getting her married. Subsequently, he met Hadhrat Uthman τ and proposed to him. Hadhrat Uthman τ said, "I shall think about it and give you the reply." Then after a few days when he met him again, he said, "I do not intend to marry at the moment." Then Hadhrat Umar τ met Hadhrat Abu Bakr τ and proposed to him. Hadhrat Abu Bakr τ remained silent; he did not give any reply. Hadhrat Umar τ was annoyed at this. He was not annoyed when Hadhrat Uthman τ turned down his proposal because he gave a clear reply but there was friendship between Hadhrat Umar τ and Hadhrat Abu Bakr τ. He loved Hadhrat Abu Bakr τ a lot and he had great hope in him. If he rejected as well, then there would not be so much grief because each person does not control his own happiness. No one can force his happiness on another person. However, Hadhrat Abu Bakr τ heard and remained silent. At this, Hadhrat Umar τ was very grieved.

A few days passed when Rasulullaah ε sent his proposal. Hadhrat Umar τ was pleased and married Hadhrat Hafsah radhiyALLAAHu anha to him. Hadhrat Abu Bakr τ then said, "When you proposed Hafsah and I did not reply, why did you become angry?" Hadhrat Umar τ said, "I became very angry." Hadhrat Abu Bakr τ said, "It was a secret. I did not reply because Rasulullaah ε consulted with me regarding Hafsah that I have married Ayesha, the heart of Umar is broken, now Hafsah is free, shall I marry her?" I gave him the counsel that you should definitely marry her. Through this the heart of Umar will be pleased and I did not want to reveal the secret of Rasulullaah ε at that time. If you did not marry Hafsah, then I

would have married. In essence, the marriage to Hafsah was not for his personal need, nor for the need of Hafsah, but it was to please the heart of Hadhrat Umar τ.[8]

The marriage to Hadhrat Umm Salamah radhiyALLAAHu anha was for the expediency of the person

He married Hadhrat Umm Salamah radhiyALLAAHu anha in order to please her heart. She was first married to her cousin, Abu Salamah bin Abdul asad Makhzumi τ. She accepted Islaam with him and migrated to Abyssinia with him as well. They returned to Makkah Mukarramah and then migrated to Madinah Munawwarah. When Hadhrat Abu Salamah τ passed away in Madinah Munawwarah, then Rasulullaah ε married Umm Salamah radhiyALLAAHu anha to please her heart. In terms of knowledge and virtue, Hadhrat Umm Salamah radhiyALLAAHu anha comes next after Hadhrat Ayesha radhiyALLAAHu anha amongst the pure spouses. The private life of Rasulullaah ε was preserved the most by her, after Hadhrat Ayesha radhiyALLAAHu anha.

Rasulullaah ε is not the father of anyone

Anyway, the discussion has taken another turn. I was explaining the subject matter that Hadhrat Zaynab radhiyALLAAHu anha was the wife of the adopted son of Rasulullaah ε, Hadhrat Zayd τ. When he divorced her and after

[8] Hadhrat Umar t always wanted to go ahead of Hadhrat Abu Bakr t in matters of deen but he could never. When Hadhrat Abu Bakr t got Hadhrat Ayesha radhiyALLAAHu anha married to Rasulullaah ε, then Hadhrat Umar t also had the desire. But he did not have a daughter at the time. Subsequently, his heart was broken. Now the opportunity came so Rasulullaah ε married Hafsah and pleased his heart.

the iddah, Rasulullaah ε married her, then the Mushrikeen made a huge hue and cry that look, he married his daughter in law. Upon this, the verse, 'Muhammad is not the father of any of you' was revealed. The reply was given to them that what propaganda are you making. No son of Rasulullaah ε attained maturity. The word rajul in Arabic refers to a mature male. Before maturity, a person is called 'sabi'. Rasulullaah ε had children that were immature, but, no son became rajul. So where did the daughter in law come from? In this portion, this was addressed.

Two good characteristics of Rasulullaah ε

However, the objection could be raised that when every person has mature children and Rasulullaah ε does not have any son of age (matured), and then from one angle this is a defect. This is because ALLAAHI mentioned two good characteristics of Rasulullaah ε, 'but he is the Rasul of ALLAAH and the seal of the Ambiyaa'. The word 'but' is used for istidraak, i.e. the doubt that is created by the first part of the sentence is removed by 'but'. The verse reads, 'He ε is not the father of any men amongst you, but he is the Rasul of ALLAAH and the seal of the Ambiyaa'. These two characteristics are found in Rasulullaah ε.

Clarification of being the Rasul of ALLAAH

The first good characteristic is that Rasulullaah ε is the Rasul of ALLAAH and the Rasul is the spiritual fater of his Ummah. Like the teacher is the spiritual father of his student, the spiritual guide is the spiritual father of his disciples, the Rasul of ALLAAH is also the spiritual father of his Ummah because his status is higher than that of a teacher or spiritual guide. So, however many believers there will be until

Qiyaamat, Rasulullaah ε is the spiritual father of all of them. So, if Rasulullaah ε did not have any biological sons, then what difference would it make?[9]

Clarification of Khaatam un Nabiyyeen

The second good characteristic of Rasulullaah ε is that he is the seal of the Ambiyaa'. The meaning of 'khaatam' is seal, the last point at which something reaches, and is closed is called khaatam. Like the light in the Masjid spreads from the bulb and the light from the bulb come from the powerhouse, so the powerhouse is the khaatam. Similarly, every perfection has a final point and nubuwwah is a great perfection for humanity, in fact, there is no greater perfection than it. There were countless Ambiyaa' and the ones who were Rasuls were also Nabis. So, who was the final one among them, the final one was Hadhrat Muhammad Mustafa ε.

Rasulullaah ε was characterized with Nubuwwah in his being and the other Ambiyaa were characterized with it as a quality

The detail of it is that the nubuwwah that was received by all the Ambiyaa' they got it through Rasulullaah ε. Rasulullaah ε was characterized with nubuwwah in his being and the other Ambiyaa' were characterized with it by way of a characteristic or quality. Like the sun comes out and every part of the earth is

[9] To have a biological son is an achievement and so too is having spiritual sons. It is not necessary for every person to have every perfection; the only being that has every perfection is ALLAAH. Now, who should be given what perfection? This is dependent on the wisdom of ALLAAH. ALLAAH did not give a son of age to Rasulullaah e, the wisdom is known by ALLAAH alone and the wisdom of the countless spiritual children he has is apparent.

enlightened. Light from the sun comes into the courtyard, from the courtyard, the room is brightened. So, the sun is characterized with light in its being and the courtyard and the room are characterized with light by way of a characteristic or quality. The courtyard without a means and the room by way of means. Similarly, all the Ambiyaa' got nubuwwah through the munificence of Rasulullaah ε. The original Nabi was Rasulullaah ε and all the other Ambiyaa received nubuwwah through his munificence. ALLAAHI says in Surah Aal Imraan, 'and when ALLAAH took the promise of the Ambiyaa when you were given from the book and wisdom then a Rasul came to you verifying what is with you so that you may believe in it and that you may help him.' The subject matter of this verse is that when Hadhrat Aadam υ was created and all his progeny until the day of Qiyaamat were taken out of his back, then ALLAAHI took a promise fromt them. One was, 'am I not your Rabb?' everyone attested that yes, you are our Rabb. This is called 'Ahd alast'. In Surah A'raaf (verse 172) it is mentioned. The second promise was taken from the Ambiyaa'. In this verse, this second promise is mentioned. ALLAAHI said that look, if I grant nubuwwah to you, reveal a heavenly book upon you, grant you wisdom, then if Rasulullaah ε has to come in your era, will you all believe in him? And will you help him? All the Ambiyaa' replied, 'we shall leave our nubuwwah and believe in the seal of the Ambiyaa'. This is the summary of the verse and its detail is long. From this verse it is learnt that in reality, Rasulullaah ε was blessed with nubuwwah and through his munificence, all the Ambiyaa were given nubuwwah. When the original and the temporary come together, then the original will be considered, the temporary is not. Therefore, Rasulullaah ε said, 'if Musa υ were to be present today, then there would be no alternative for him other than to follow me.' Similarly, whichever Nabi were to be present in the era of Rasulullaah ε, it would be necessary for him to follow Rasulullaah ε.

Isa υ will practice on the shari’ah of Rasulullaah ε

Subsequently, ‘Isa υ, who was a Nabi of the times of before, when he will descend before Qiyaamat, then he will not practice on his nubuwwah, but he will practice on the shari’ah of Rasulullaah ε and he will guide the Muslims according to it.

At this point, some people say that what sin did ‘Isa υ commit in the sky that his nubuwwah came to an end? He was a Nabi before being taken up to the heavens and when he will descend, then he will not be a Nabi. Those who think in this way are mistaken. His nubuwwah will remain intact but he will not be now practicing on his shari’ah. Understand it from an example; the prime minister of India comes here to America. As long as he remains in America, he will remain the prime minister of the country, but no law of his country will be used here. He will have to follow the law of this country. If he goes against the law of this country, then he will be punished. His minister ship will not come to an end, he will remain the prime minister of his country, but he will have to follow the laws of this country. He cannot place his law in America.

Similarly, Hadhrat ‘Isa υ will definitely be a Nabi, his nubuwwah will remain intact but when he will come in the era of Rasulullaah ε, then he ε will practice on the shari’ah of Rasulullaah ε and will make others practice as well.

The descent of Isa υ proven from the Qur’aan

This has come in two places in the Qur’aan, one in Surah Aal Imraan and the second, at the end of Surah An’aam. The angels said to Hadhrat Maryam radhiyALLAAHu anha in glad tidings, ‘ALLAAH will teach him the Qur’aan, teach him the

Hadith, teach him the Tauraat and teach him the Injeel.’ (Aal Imraan)

At this point, it must be pondered that as long as Hadhrat ‘Isa υ remained in the world, the Qur’aan was not revealed. The Qur’aan was revealed to Rasulullaah ε and the Ahadith are the statements of Rasulullaah ε. They were also not in existence. Then when did ALLAAHI teach the Qur’aan and Hadith to Hadhrat ‘Isa υ? In this there is clear indication that Hadhrat ‘Isa υ is to come down at the end of time. When the existence of the Qur’aan and hadith will be removed from the world, at that time ALLAAHI will teach the Qur’aan and hadith to Hadhrat ‘Isa υ. So, the first indication in the verse is that Hadhrat ‘Isa υ was not crucified as is the belief of the Jews and the Christians. The Qur’aan, ‘and they did not kill him and they did not crucify him’ have refuted their baseless thoughts, but ALLAAH lifted him to Him, why was he lifted? He has to be brought down in the final era and the Qur’aan and Hadith have to be taught to him. The second indication is that after he comes down, he will practice on the shari’ah of Muhammad ε, otherwise, what is the need for teaching the Qur’aan and hadith?

Injeel: the completion of the Tauraat

There is a third indication in it that the Injeel is not a separate book, but it is the completion of the Tauraat. Subsequently, ALLAAHIwill teach the tauraat to ‘Isa υ and will send the Injeel upon him. He will guide through these two books in his time. Then he will be raised to the heavens, then in the final era he will be brought down and the Qur’aan and hadith will be taught to him.

The foremost position of the Qur’aan and Hadith is to show its importance

At this point, a question come about that why did ALLAAH mention the teaching of the Qur'aan and Hadith first when in the matter is that the tauraat and injeel were taught first and the Qur'aan and hadith will be taught close to Qiyaamat when he comes down. So, what is the reason for placing the Qur'aan and hadith first? The reply is that they have been mentioned first in order to show its importance. There are many examples of this in the Qur'aan. Something happens later on in reality but it is mentioned first so that its importance is shown. As ALLAAH says, 'remember when ALLAAH said, 'O 'Isa, I shall grant you death and I shall lift you to Myself.' In this verse, death is mentioned first and lifting is mentioned later whereas in reality it is the opposite sequence. ALLAAHI lifted 'Isa υ to the heavens first and death will come close to Qiyaamat when he comes down. However, death was mentioned first because people should not have misunderstanding regarding Hadhrat 'Isa υ. It was first said that he is a human being and just as human beings die, Hadhrat 'Isa υ will also die. However, at the moment, he will be lifted to the heavens. If it is first said that I am going to lift you, then the Ummah will have the misunderstanding that this is not a normal person. Subsequently, death will not come to him. In order to finish off this misunderstanding, ALLAAHI mentioned death first.

Similarly, although teaching the Qur'aan and Hadith will be later on in terms of existence, but it was mentioned first. Why? The descent of 'Isa υ close to Qiyaamat is definite and ALLAAHI will definitely teach him the Qur'aan and Hadith but as long as he does not come down and ALLAAH does not teach him the Qur'aan and Hadith, until then there will be chance for the rejecters to reject. Therefore, the Qur'aan and Hadith were mentioned first for sake of emphasis.

Anyway, the lecture has become long and where and where it has gone. I wanted to explain that the nubuwwah of all the

Ambiyaa' was through the munificence of the nubuwwah of Rasulullaah ε. Rasulullaah ε was chracterised with nubuwwah in his being and the rest of the Ambiyaa were characterized with it by means of it being a quality and he is the seal of the Ambiyaa. He is the last link in the chain of nubuwwah and until Qiyaamat he will be the spiritual father for all people and he is the spiritual grandfather of all the previous ummahs. His ε munificence reached the Ambiyaa and the munificence of the Ambiyaa reached their ummahs. In this way, he is the spiritual grandfather of the previous ummahs.

At this point, if someone asks the question that ALLAAHI could have granted both virtues to Rasulullaah ε. What was the difficulty in ALLAAHI making him ε the spiritual son and the spiritual grandson? What was the harm if both virtues gathered in him? The reply was given by ALLAAHI 'and ALLAAH has knowledge of everything.' We cannot know the wisdom, i.e. why he did this, he gave one virtue and did not give the other, what is the wisdom? That is known best by ALLAAHI, He alone has complete knowledge of everything, we do not know everything.

Rasulullaah ε is the seal in terms of status and era

No one should have the misunderstanding at this point that when Rasulullaah ε was characterized with nubuwwah in his being and the other Ambiyaa by means of a quality, then after him ε, people can become a Nabi through his munificence. Such thinking is not correct. The Qaadiyaanis have come into this deception because he ε is not only the seal in Rutbi, but in terms of era as well. He was sent after all the ambiyaa. The stars begin to shine before the sun rises but when the sun rises, then their light is faded and Rasulullaah ε is described in the Qur'aan to be a shining lamp, i.e. he is the sun of nubuwwah.

Therefore, ALLAAH sent the other Ambiyaa before him. When they showed their luster, then the sun of nubuwwah arose and now it will remain until Qiyaamat. Now, someone can come as a follower but no new Nabi will come.

A meaning of Khaatam and Khaatim

In the verse, the word khaatam was read with a fatha on the taa and with a kasra as well. The meaning of the word with a kasra is to finish, to complete and the one with fatha is well known, i.e. seal, ring (in times of before a seal was placed using a ring) and a seal is placed at the end or atop a letter. Where the subject matter of the letter ends, at that point a seal is placed in order to create credibility. A seal would be placed at the end of the invitational letters of Rasulullaah ε. So, a seal is a sign of the subject matter of the letter coming to an end and it is a law of Tafseer that one verse explains another verse and two qira'ahs have the status of two verses. Therefore, both words show the khatm nubuwwah in terms of era and in terms of status, i.e. the era of Rasulullaah ε is after all the ambiyaa, after Rasulullaah ε, no new Nabi will come and the rank of Rasulullaah ε is the highest, Rasulullaah ε was characterized with nubuwwah in terms of his being and the other ambiyaa in terms of it being a quality, in fact, Hadhrat Nanotwi α has also prove khatm nubuwwah makaani fromt his verse. The detail of this is in tahdheerun naas.

وآخر دعوانا ان الحمد لله رب العالمين

(9) Isa υ is the servant and Rasul of ALLAAH

After the MasnunKhutbah, 'indeed the example of Isa with ALLAAH is like the example of Aadam. He created him from sand then said to him, be and he was, the truth is from your Rabb so do not be of the doubters.' (Aal Imraan, 59, 60)

Elders and brothers, the juz recited today contains lengthy discussions about Hadhrat 'Isa υ. It is difficult to explain all this in this short time. Therefore, I shall present a small part of it before you.

One objective of deputing Hadhrat Isa υ was to inform regarding Rasulullaah ε

Hadhrat 'Isa υ came in the era right before Rasulullaah ε. There was no gap of another Nabi in between. Before him Hadhrat Yahya υ came. Both of them were cousins and they were about the same age. **Hadhrat Yahya υ was about 6 or 7 months elder and Hadhrat 'Isa υ was younger.** One of the objectives of the deputation of Hadhrat Yahya υ was to inform regarding Hadhrat 'Isa υ that Kalimatullaah is coming, Ruhullaah is coming, prepare to believe in him.

One of the important objectives of the deputation of Hadhrat 'Isa υ was to inform that the era of Rasulullaah ε is coming. He was to inform the people that Hadhrat Muhammad Mustafa ε is coming. Prepare to believe in him. Hadhrat 'Isa υ said, 'I give glad tidings of a Rasul who will come after me whose name will be Ahmad.' (as Saff, 6)

Ahmad is a name denoting quality and Muhammad is the name of the being

Ahmad is on the scale of Akbar and it is Ism Tafdeel (superlative noun). It means the one who praises in abundance. This was the name of Rasulullaah ε that showed his quality/characteristic. The name that denotes some good characteristic is called a wasfi name. A name denoting the being of someone is called ‘alam. For example, the name of someone is Abdur Raheem, so this is ‘alam and he is an also a Mufti, Qaari, Haafiz. So, this Mufti, Haafiz, Qaari are wasfi names. The special name of Rasulullaah ε is Muhammad and there are many wasfi names. Some people have counted 99 names, there could be more. One of these wasfi names is Ahmad. It means one who praises ALLAAH the most.

In the Injeel, the name that gives the characteristic of Rasulullaah ε is Ahmad

The Injeel that was revealed to Rasulullaah ε, and that was in Syriac, the wasfi name of Rasulullaah ε in it is Peroclitus. In Arabic it is pronounced as Faarqaleet, this is a Syriac word, it has the same purport as Ahmad, i.e. the one who praises ALLAAH the most.

Glad tidings of Rasulullaah ε in the Veda and Puran

Glad tidings of Rasulullaah ε is found in the Vedas and the Puranas too. The name of Rasulullaah ε in the Vedas is Narasheesh and in the Puranas it is Kalki Autaar. How old these books are, nothing can be said with certainty. Some say that they are the books that were given to the sons of Hadhrat

Nuh υ. ALLAAH knows best regarding the reality. Their history is unknown. The meaning of Narasheesh given in the Vedas, it means one who praises ALLAAH abundantly, i.e. it has the same meaning as the word Ahmad and the meaning of Kalki Autaar in the Puranas is the seal of the Ambiyaa ε.

The birth of Isa υ was an example of the finality of Nubuwwah

In summary, Hadhrat 'Isa υ brought the glad tidings of Rasulullaah ε and in his birth ALLAAHI showed a miracle to the people of the world. After Hadhrat Aadam υ, the Sunnah of ALLAAH that was in vogue was that after men and women have intercourse, man is born, but Hadhrat 'Isa υ was born without a father, why did ALLAAH show this miracle? Why was no other Nabi born without a father? This is because the era of Hadhrat 'Isa υ was was joined to the era of Rasulullaah ε. There was no gap of any Nabi in between and one of the most important objectives of his being deputed was to give glad tidings of Rasulullaah ε. Until that time, whichever different chains of nubuwwah that came down, they were all encompassed in the being of Rasulullaah ε, therefore, the Nabi that came immediately joined to Rasulullaah ε, he was born without a father and the world was shown that everything is in the power of ALLAAH. He has the ability to combine all the chains of Nubuwwah into one person, **the being that has the ability to create Hadhrat 'Isa υ without a father, why can he not combine nubuwwah into one person?**

It is not far fetched to combine all the chains of nuuwwah into one person as compared to creating a person without a father. In summary, the strange birth of Hadhrat 'Isa υ was a proof of the finality of nubuwwah of Rasulullaah ε. He was created without a father because he brought the glad tidings of

the final Nabi and he came in the era that was joined to the era of the final Nabi ε.

The Christians were deceived by the word Ruhullaah and Kalimatullaah

A few things were gathered in Hadhrat ‘Isa υ. Four of these things were such that they were not in the other Ambiyaa’. Therefore, those who believed in him were mistaken regarding him. The title of Hadhrat Isa υ was Kalimatullaah and Ruhullaah. Secondly, he was called Ibn ullaah in the Injeel. Thirdly, he was born without a father. Fourthly, he was lifted to the heavens.

Firstly, today, this verse was recited in which Hadhrat Isa υ is called Kalimatullaah, which was placed in Hadhrat Maryam radhiyALLAAHu anha and he is Ruhullaah. In the Injeel, these titles of Hadhrat Isa υ are also mentioned and when he is Ruhullaah, then either he is ALLAAH himself or a part of ALLAAH, i.e. he is a partner. Subsequently, the belief of most of the Christians is that he is a third of the deity.

The reality of the autaar belief of the Hindus

The hindus believe in Autaar, they say that when corruption spread in the earth, then ALLAAHwill be created in the guise of a man in the stomach of a woman. That person is ALLAAH in reality. The people call him autaar. This person will come of age and reform the people. Then he will die. In this way, ALLAAH will go to His place.

Hadhrat Isa υ is not ALLAAH, nor is he a part of ALLAAH

Similarly, the Christians also call Hadhrat Isa υ the deity or they make him a part of the deity. ALLAAH has refuted this viewpoint. ‘Indeed they have disbelieved, those who say that indeed ALLAAH is Maseeh ibn Maryam. Say, if ALLAAH wants to destroy Maseeh Ibn maryan and his mother and all those on earth, then who can save them from ALLAAH? And to ALLAAH belongs the sovereignty of the skies and the earth and that which is between them and ALLAAH has power over everything.’ (Maa’idah, 17)

In this verse, it is clearly said that those who say that Hadhrat Isa υ is a deity, they are disbelievers. This was the belief of some Christians and it is possible that they are present today as well because there are so many sects among the Christians that where will we know of the conditions of all of them? However, most of the Christians do not say this. Most of the Christians have the belief of trinity. They make one deity into three. This viewpoint has also been refuted by the Qur’aan, ‘indeed they have disbelieved, those who say that indeed ALLAAH is the third of the three.’ (Maa’idah, 73). Those who said that ALLAAH has three parts have also been refuted.

Both beliefs are kufr. Those who say that ALLAAH is Maseeh Ibn Maryam, they have not believed in ALLAAH at all and those who said that ALLAAH is one of three, they have also not believed in ALLAAH. Then it is said, ‘when there is no deity but one deity.’ He is complete and perfect. There are no parts to Him and this belief that has been created among the Christians has come from being deceived about the word Kalimatullaah and Ruhullaah.

The reality of Ruhullaah

Because you do not know Arabic, therefore I shall explain in a little detail. In Ruhullaah, the word ruh is linked to ALLAAH. In Arabic, there are various objectives of linking (idaafat). One of these objectives is to show honour; like in the word Baytullaah there is showing honour. The menaing of the house of ALLAAH is not that ALLAAH lives there, **ALLAAH is pure of having place, but to show the honour of this house, this link was made.** Like we call the Masjid the house of ALLAAH, we show the blessedness and the honour of this place through these words. Similarly, the ruh of Hadhrat Isa υ that is linked to ALLAAH, the objective is to show honour and respect of the ruh of Hadhrat ‘Isa υ. It does not ever have the meaning that ALLAAH placed His entire or part of His soul into Hadhrat Isa υ.

ALLAAH created Aadam υ with his hands

Just as ALLAAHI created Hadhrat Aadam υ, so the entire creation was given the command to prostrate to him. All of them prostrated. To the extent that even the angels prostrated – they are the greatest and noblest of creation. However, the accursed Iblees did not prostrate. ALLAAHI said, ‘what stopped you from prostrating before the creation that I made with My hands? Have you been deceived or are you of those with high status?’ **the meaning of the statement ‘which I created with My hands’ does not mean that ALLAAH took tools and began to make him but it means that I created him from My special power, I created a noble and honourable creation, so why did you not prostrate before him?** Here, the idaafat of ‘my hands’ also shows honour. Similarly, in Ruhullaah, the link shows honour.

ALLAAHI created Aadam υ in his form

Similarly, it is stated in the hadith, 'indeed ALLAAH created Aadam in his form' (Mishkaat #4628). Some people take the pronoun (his) to refer to Aadam υ because it is the closest, i.e. Aadam was created in the form of Aadam. This is vague. Every creation was created in its form. A bull was created in the form of a bull, a cow in the form of a cow, so, if Aadam υ was was created in the form of Aadam, that what new thing is this? **The pronoun actually refers to ALLAAH, i.e. ALLAAH created Aadam in His form and the link (idaafat) shows honour, i.e. he was created in a superb form.** Creating him in his form does not mean that just as our form is, that is how the form of ALLAAH is, **but in order to show the honour, virtue, and grandeur of man, ALLAAH linked his form to Him.**

It is a famous law in Arabic that sometimes one thing is linked to something else in order to show honour, virtue, grace etc. similarly, the ruh of Hadhrat Isa υ that is linked to ALLAAH, it is in order to show honour, virtue and nothing else.

The reality of Kalimatullaah and exegesis of the verse

ALLAAHI created the entire universe in a unique way. 'he is the originator of the skies and the earth and when He decides a matter, He only says 'be' and it is'

Exegesis:

ALLAAHI created the entire universe unique. When ALLAAH decides on a matter, then He just says 'be' and it is. There is no need for any material or matter. His command is everything. The entire universe was created with the command of 'be'. The first man, Hadhrat Aadam υ was also created in this way. There is no specialty of Hadhrat 'Isa υ in this.

‘indeed the example of ‘Isa with ALLAAH is like the example of Aadam, He created him from sand, then said to him, ‘be’ and he was.’ (Aal Imraan, 59) So, the entire universe was created by Kalimatullaah and the meaning of ‘a word which He placed in Maryam’ is that without any matter, only through the command of ALLAAH, Hadhrat Isa υ came into existence from the belly of Maryam radhiyALLAAHu anha. Aadam υ was also created by the command ‘be’. So Kalimatullaah gives no specialty to Hadhrat Isa υ, but the Christians were deceived by these words.

The meaning of Isa υ being the son of ALLAAH

The second thing by means of which the Christians were deceived is that Hadhrat Isa υ was called Ibnullaah in the Injeel and this word is present in the Bible too. They were deceived by this word. They classified Hadhrat Isa υ as the son of ALLAAH whereas the Christians and Jews call themselves the sons of ALLAAH. Their statement is in the Qur’aan, ‘we are the sons of ALLAAH and His beloveds.’ (Maa’idah, 18) When the Christians and Jews call themselves the sons of ALLAAH and on account of calling themselves His sons they have not become real sons, so how did ‘Isa become a real son? In reality, this is a word of love like it is said to a small boy, ‘son, bring water.’ By saying son, he does not become the real son and this usage of language is in every language but the Christians were deceived by this word.

Isa υ being born without a father became a means of deception

The third thing by means of which the Christians were deceived is Hadhrat ‘Isa υ was born without a father. They thought that how can a person be born without a father? It follows that definitely ALLAAH is the father of ‘Isa υ and he is the son.

Anecdote: when the English took over India, they made a plan to make the entire country Christian. They called a team of priests from England and they spread throughout India. The priests reached a large Masjid of the city together with the police at the time of Salaah. When the Salaah was completed, the police forced the people to sit and listen to the lecture of the priests. It is an incident of the Jami’ Masjid of Delhi. One priest came with the police. After Salaah, the police stopped all the people and the priest began his lecture in a threatening tone. 10 to 15 people stood up in the gathering. Their names and the names of their fathers were asked. Each one of them mentioned their names and the names of their fathers. Then the priest said, ‘O Muslims, a stone has come over your minds. None of you has remained without a father and you believe that Hadhrat ‘Isa υ is a Rasul and messenger of ALLAAH? Then you say, ‘he has no father!’ what nonsense do you utter? Go, ask your Maulwis for the answer, and bring it at the next Salaah.

A person from the gathering stood up and said, “O priest, you tell me, who is the father of ‘Isa υ?” the priest replied, “ALLAAH is the father of Hadhrat ‘Isa υ.” The person asked, “How many sons does ALLAAH have?” the priest replied, “Only ‘Isa υ.” The person asked, “No other son?” the priest replied, “No.” the person said, “I am better than your god, I have ten sons. When ALLAAH is the All-Powerful, then why does he have only one son? He should have countless sons. Go, bring the answer at the next Salaah time.” The priest was silenced and did not come at the next Salaah time.

If being born without a father is a proof of divinity, then Aadam υ is more worthy

Anyway, the discussion was that the Christians were deceived by the word ibnullaah. They understood Hadhrat ‘Isa υ to be the son of ALLAAH and a son has a share in the property of the father and the property of ALLAAH is being the deity. In this way, Hadhrat ‘Isa υ became a partner in being the deity.

The Qur’aan explained this very simply that being born without a father does not necessitate a person being a deity or having a share in being the deity. Hadhrat Aadam υ was born without a father and mother but you do not accept him to be a deity. So, Hadhrat Aadam υ being born without a father and mother did not make him a deity, so from where did Hadhrat ‘Isa υ become a deity? ALLAAHI says, ‘The matter of ‘Isa υ is like that of Aadam υ’ what was the matter? His form was created from sand and it was said ‘be’ and he became and he is creation, not a deity. ‘The truth is from your Rabb so do not be from those who doubt’ (Aal Imraan, 60). So, the matter of Hadhrat ‘Isa υ is the same. You should have no doubt regarding it, he is also the Rasul and servant of ALLAAH.

The first pair of every type was created from soil

At this point it must also be understood that the first pair of every species was created from sand without any means. It can be any species, cow, bull, goat or camel. The first pair (male and female) of everything was created directly from sand. Aadam and Hawaa were also created from sand.

The detail of this is that there are three types of creation on earth; one is the insect, they were born directly from the sand, there is no birth and lineage amongst them. All animals were created from sand. Similarly, the insects today are also created from sand. When they die, then more are born. Today there was nothing, the next day there is rain, and the entire place is filled with insects. Then a day comes when they all die.

In summary, one type of creation is that which is created directly from the sand, ALLAAH has placed the quality of creating in the earth. Because our bodies are also created from sand, that is why it also has this quality. When a person is wounded, then worms are born there, worms are born in the stomach.

The second type of creation is those that are created from sand and they give birth and have lineage, like fish that are born directly from the mud and they have children and lineage too. There are male and female among them, they have children, and they are also created directly from the sand too.

The third type of creation are those that were created initially from sand by ALLAAH, then there was procreation and lineage amongst them, now they are not created directly from sand, the first cow and the first bull were created directly from sand, then there was procreation amongst them. **Similarly, the first pair of man was created from sand, and then the chain of procreation came about, now man is not created directly from sand.**

You know regarding Hadhrat Aadam υ that he was created from sand and in the footnotes of Ruh al Ma'ani (4/181) there is a narration from Hadhrat Baaqir α (who was the special student of Hadhrat Jaabir τ) about Hadhrat Hawaa radhiyALLAAHu anha that after making the mould of Hadhrat Aadam υ, the sand that was left,

ALLAAH created Hadhrat Hawwa radhiyALLAAHu anha.

The famous narration that Hadhrat Hawaa radhiyALLAAHu anha was created from the left rib of Hadhrat Aadam υ, this is an Isra'ili narration and the statement of Rasulullaah ε, that treat women well because women have been created from the rib and the most crooked rib is the top one, i.e. women were created from this most crooked rib (Mishkaat #3238), this hadith does not explain the creation of women but it is an example of the great crookedness in the nature of women. This concept that Hadhrat Hawwa radhiyALLAAHu anha was created from the left rib of Hadhrat Aadam υ is that of the bible, book of creation, chapter 2 verses 22-24, then it came from there to the Islaamic narrations.

Why was Hadhrat Isa υ not created without parents?

From here, the answer to the objection as also comes that why was Hadhrat 'Isa υ only created without a father? Why was he not created from sand without a mother and father? The reply is that only the first pair of man was created from sand, then there was procreation amongst them. Then no man was created directly from sand, so how could Hadhrat Isa υ be created in this way?

Fourthly, i.e. his being lifted to the heavens through which the Christians misunderstood. I gave the answer in detail in another lecture, therefore, I leave it here. I shall mention the last thing.

There is negation between divinity and need

Some people also include the mother of Hadhrat ‘Isa υ in being a deity whereas she was a pious servant of ALLAAH. ALLAAH says, ‘and his mother was truthful, they both used to eat food.’ (Maa’idah, 75) the one who eats food is in need of food. Then, he who eats also needs to relieve himself. Because the speech of ALLAAH is very eloquent and clear, that is why this was not clearly mentioned but it is meant. Need cannot come together with being a deity. So it is proven that Hadhrat ‘Isa υ is only the servant and the Rasul of ALLAAH and his mother is only a pious servant of ALLAAH. And all praise is due to ALLAAH, Rabb of the universe.

b

Enter completely into Islaam, do not follow Shaytaan

After the MasnunKhutbah, 'today I have completed for you your Deen and I have completed My favour upon you and I am pleased for you Islaam as your Deen.' (Maa'idah, 2) 'O you who believe, enter into Islaam completely and do not follow the footsteps of Shaytaan, indeed he is a clear enemy for you.' (Al Baqarah, 208)

Elders and brothers, whichever Deens are found in the world today, only one of them is on the condition as it was when it came from ALLAAH. The other Deens have a changed form from what it was when it came from ALLAAH or it has been invented by people. **Like the king Akbar who made a Deen called Deen Ilaahi.**The courtiers of Akbar put a plan in his head that the time of the Deen of Rasulullaah ε is 1000 years and they used as proof the verse, 'he arranges the affair from the sky to the earth then ascended to it in a day whose length is a thousand years what you count.' In this verse, ALLAAHI says that ' ALLAAH arranges the affair from the heavens to the earth.' Then the arrangement of ALLAAH rises in such a day whose length equals 1000 years.

In this verse this subject is discussed that the 'arrangement system' of ALLAAH between the sky and the earth, in 1000 years a change will come about in it. One system that is moving, it carries on, then after 1000 years a new system comes in its place. Then this system will return as well in 1000 years and a third system comes about.

Example, Rasulullaah ε said, 'ALLAAHI sends such a person at the turn of every 100 years that will make tajdeed of deen.' Understand the tajdeed of deen from an example,

Tajdeed of Deen

We have a palace that has passed over a century, spiders have spun their webs there, the colours of the walls have changed, the plaster is damaged, and there are stains on the carpet. How grand was the palace, through the passing of 100 years, this has happened. Similarly, the same thing happens with deen. Spiders (Shaytaan and his cronies) spin their webs (innovation) in it and people understand these innovations to be lamps, the plaster on the palace of deen is also damaged, i.e. the power of deen is weakened, there are damages to the courtyard of the palace of deen, i.e. some important aspects of deen fall away from the Ummah, like it is the command of Islaam regarding a widow that she should be married. However, in many of our circles, after the husband passes away, the widow takes her one or two children and lives alone her whole life and they take marriage to a widow to be a great fault whereas this is a Hindu concept that has come into our circles. These are the stains on the carpet. When a mujaddid comes, then he sweeps aside all the webs and returns the palace to its original condition. The walls that have changed colour, he paints it, he fills the holes and presents the original form of Islaam.

In summary, the building of Islaam is also damged after 100 years and the courtyard is damaged. So, every 100 years, ALLAAH sends a mujaddid that will make tajdeed of deen.

Similarly, the system of the universe changes every 1000 years. In this verse the subject matter is explained and the deviated ulemaa in the court of Akbar put this meaning into his head that the deen brought by Rasulullaah ε, that deen is for 1000 years. Once 1000 years have been completed, then the deen will raise and go to ALLAAH. Therefore, a new deen should be prepared for the next 1000 years. Subsequently, he took some from Christianity, some from Judaism, some from the Hindus, and some from the Paarsis and a major part from

Islaam. He mixed the different Deens and prepared something and kept its name ‘deen ilaahi’ or ‘deen akbari’.

However, ALLAAHI sent Mujaddid Alf Thaani at the end of the first 1000 years. He made effort to remove the deen of **Akbar**. Akbar caught him and jailed him. Then the era of Akbar came to an end, Hadhrat made effort on his son, **Jahangeer.** In his era, reform took place, then the era of **Shajahaan** came, and he became a proper and firm Muslim and the son of Shajahaan, **Aalamgeer α** was of the auliyaa. He was a great helper of deen.

In summary, we know with conviction regarding the deen of Akber that it was a Deen made up by man. Similar to this is the dahram-way- of the Sikhs. Regarding this, we know with conviction that 500 years ago, Gurunaanak existed, what was he? ALLAAH knows best what he was. He was bringing the Muslims slowly closer to Islaam when in between he passed away and his followers were stuck and the Sikh dahram came about.

The difference between the method of Da’wat of the Ambiyaa’ and the method of Da’wat of the reformers

From the very first day, the Nabi says clearly that this is the truth and this is falsehood, whether anyone believes or not and some reformers make a trade of half and three quarter, they agree to innovations and say that we are bringing people slowly towards deen. Then people sometimes come and most do not. Majority remain stuck in between.

Anyway, some of the dahram are such that we know with conviction that it is not revelaed, it has been made up by people and many Deens are such that we know with conviction that they are revealed although their forms might be changed today

like Judaism and Christianity. There are many Deens regarding which we cannot make a decision like the dahram of the Sikhs, the dahram of the paarsis, and the dahram of the badhastu. These Deens are such that no clear decision can be made regarding them whether they are divine Deens or made up. Anyway, there are countless Deens in the world, and there is only one Deen that is on its original form just as ALLAAH revealed it.

Islaamic groups and the group that will attain salvation

There are also Deens among those who claim to follow Islaam, there are sects, and there are groups. The thinking of all the groups is not Islaam. It is explained in the hadith that the Jews split into 71 sects, which were all astray. The Christians were split into 72 sects which were all astray and my Ummah will be split into 73 sects. One group will go to Jannah and the rest will go to Jahannam. From this hadith we learn that 72 sects of the Muslim Ummah are wrong and are not on the correct Deen. Only one group is on the true and correct Deen brought by Rasulullaah ε. For them is Jannah and this is the group that will attain salvation.

Recognizing the group that will attain salvation

The question arises here is that how will we recognize the group that will attain salvation?

The reply is that we have many metals in front of us, which is gold, which is silver, which is copper, which is brass, and which is the pure gold, which is the one that has other metals mixed in it, the test will decide on this. A test is done and immediately it will be known that what is silver, what is gold or any other metal and if it is gold, then what carat of gold etc.

Similarly, ALLAAH has given us a test and yardstick and that test and yardstick is the Qur'aan and Sunnah. Rasulullaah ε said, **'I have two things with you, you will never go astray if you hold firmly onto them, the book of ALLAAH amd my Sunnah.'**So, the Qur'aan and Sunnat is a yardstick/test. Therefore, if there is any Muslim group, their matters will be linked to the Qur'aan and Sunnah, if they are in accordance to the Qur'aan and Sunnah, then it will be the revealed Deen of ALLAAH and if it does not conform to the divine Deen of ALLAAH, then it has not been revealed by ALLAAH.

That group is in the trap of misunderstanding, like some of our brothers who have the misunderstanding that it is Sunnah to perform Salaah bareheaded whereas they do not have proof. **They should present such a Hadith in which it is stated that there was clothing and Rasulullaah ε performed an obligatory Salaah bareheaded. Without such a hadith, where can the Sunnah be proven? But they will never be able to bring such a hadith until Qiyaamat.**

The deen remained the same always, only the Shari'at changed

Whenever ALLAAHI revealed a Deen from the time of Hadhrat Aadam υ until Rasulullaah ε, then the Deen that was revealed was Islaam. No other Deen besides it was revealed. However, the shari'ah of each Nabi was different. The shari'ah in the time of Hadhrat Aadam υ was different and the shari'ah of Hadhrat Nuh υ was different because the conditions of the time are considered when the shari'ah is revealed. Then, when the human race carried on and women increased, then it was forbidden to marry ones sister and ones close relatives. **Deen (Deen) refers to beliefs and there is no change in beliefs.** ALLAAH is alone and has no partner. The heavenly books are true; the angels are a definite creation, what change can come about in this? That is why deen always remained the same.

It is permissible to marry a Ghayr Mahram that is close family

In your country there is a concept found that if a ghayr mahram of close family is married, then the children will be born disabled, this is a law of genetics. Genetics refers to the laws of birth and lineage, i.e. what effect is created in the generation that follows. The viewpoint of the doctors is correct to a certain degree but where is the limit? The viewpoint of the doctors is one thing and the viewpoint of Islaam is something else.

There are four relations and through them the entire world is family

1. Those people that are born from people, i.e. the generation downwards are forbidden like son, daughter, and their children going downward. From this relationship, every human being is the child of Hadhrat Aadam υ and through this relationship marriage is forbidden because they are close relatives. **The wisdom behind the prohibition of marriage is that there is no desire for this relationship and if there is no desire, then the marriage has no benefit.**

2. The people from whom one was born, i.e. the parents are forbidden, like ones mother, father. Then, their parents going upwards. All these relationships are also forbidden, they are also close family.

3. All the children of close upward lineage, i.e. all those branching from ones parents are forbidden, those that are born form ones parents are real brothers and sisters. If there are children born from another wife of ones father, then they are consanguine brothers and sisters. If children are born from another husband of ones mother,

then they are uterine brothers and sisters. All three types of brothers and sisters are forbidden and their children downward right until the end are forbidden.

4. The real children of far relations, the first branch of ones maternal and paternal grandparents are forbidden and all the branches of the first branch are permissible. The first branch from the paternal grandparents are aunts and uncles (paternal), those that come only from the paternal grandfather are the consanguine uncle and consanguine aunt and those that come only from the maternal grandmother, the uterine uncle and uterine aunt. Similar is the case of the maternal grandparents, those that are born from them, the real uncle and real aunt and those that come only from the maternal grandfather, the consanguine uncle and consanguine aunt and those that come only from the maternal grandmother, the uterine uncle and the uterine aunt, all these relations are forbidden. However, the children that are born from them will be permissible. Similar is the case of the great grandparents, both paternal and maternal. The first branch of them will be forbidden and the branches of the first branch will be permissible. **Similarly, right until Hadhrat Aadam υ, all the grandparents, maternal and paternal, their first branch will be forbidden and the branches of them wil be permissible.**

Textual prrof

1. Rasulullaah ε was addressed, ‘and the daughters of your uncles and the daughters of your aunts and the daughters of your maternal uncles and the daughters of your maternal aunts.’ (Ahzaab, 50). These are permitted for you.

2. Hadhrat Zaynab bint Jahsh radhiyALLAAHu anha was the paternal cousin of Rasulullaah ε and he ε married her.

Intellectual proof

If the children of the paternal and maternal uncles and aunts are classified as forbidden for marriage, then who should be married? The entire world is a collection of these four relationships. This is the point of contention between Islaam and the non-Muslim doctors? Islaam classifies all the children as permissible and the doctors of the time place the maternal and paternal grandparents in the same command as the parents and they say that if their children are married, then their children will be disabled. Islaam does not say this.

The detail is that the aunt or maternal cousin of ones parents are not brothers, uncles or maternal uncles, like the mother of Hadhrat Maryam radhiyALLAAHu anha and the wife of Hadhrat Zakariyya υ were sisters. **So, the wife of Hadhrat Zakariyya υ was the maternal aunt of Hadhrat Maryam radhiyALLAAHu anha. The son of Hadhrat Zakariyya υ, Hadhrat Yahya υ was the cousin of Hadhrat Maryam radhiyALLAAHu anha. Then, the son of Hadhrat Maryam radhiyALLAAHu anha was Hadhrat 'Isa υ. What was the relationship between Hadhrat Yahya υ and Hadhrat 'Isa υ?**They were uncle and nephew according to Hindu thought, which is incorrect.

During me'raaj, when Rasulullaah ε reached the third heaven, then he met Hadhrat Isa υ and Hadhrat Yahya υ there and the hadith states, 'he met the two sons of of the aunt. **Therefore, Hadhrat 'Isa υ and Hadhrat Yahya υ according to Islaamic teaching were cousins, not uncle and nephew.**In Islaam, right until Aadam υ, every maternal and paternal grandparent, their first generation are uncles and aunts for us.

Then, the children of this first generation are all cousins; maternal and paternal. Now, when until Aadam υ, everyone is maternal and paternal uncles and aunts and are forbidden because they are close family, then if the cousins are also forbidden, then who will be married? When the forbidden command will carry on, then it will not stop, where will it finally reach, like it went right to the top and went right to the bottom and just as it went in the children of the close family (brothers and sisters). If the command of prohibition stops at one or two generations, then what will be the proof for stopping? And if it is made specific with the first generation of the parents, then what will be the proof for making it specific? So, the Islaamic viewpoint is correct from logic as well and it has proof as well.

The non-Muslim doctors view is not in line with logic nor do they have any proof. Anyway, this view that there should be no marriage amongst close relatives is correct, but this closeness is until where? And who is a far relative? There is difference of opinion between Islaam and the people of the time.

In summary: in the time of Hadhrat Aadam υ, if there were to be no marriage amongst the close relatives then where would women have been brought from far? At that time, there was no woman but sisters, then when women increased, then in the shari'ah of Hadhrat Nuh υ, it became forbidden to marry close women and it was made permissible to marry women that were of far relation. In this way, in the difference of laws the shari'ahs were also different but the deen of every Nabi is one, 'indeed the deen with ALLAAH is Islaam.' We have to take this deen and return to him.

The moment we reach the grave, the second question will be what is your Deen? What is your shari'ah? It will not be asked, 'and he who seeks another Deen besides Islaam, it will never be accepted from him and he will be from the losers in the

aakhirat.' The person can develop in this world and understand himself to be successful but he will be of the unsuccessful in the aakhirat.

This deen, whose revelation began from the time of Hadhrat Aadam υ, it was completed in the 23 years of the Nabuwaat-Prophethood of Rasulullaah ε and finally this verse was revealed, 'today I have completed for you your deen and I have completed My bounty upon you and I am pleased with Islaam as your deen.' This bounty is Islaam. As long as you live in the world, remain upon Islaam, in the grave this Deen of Islaam will be of use, on the day of Qiyaamat, this deen of Islaam will be of use, and in order to go into Jannah, this deen of Islaam is necessary. I have desired for you in every life the Deen of Islaam.

This verse was revealed in two occasions of Eid

A Jew said to Hadhrat Umar τ, "There is a verse in your Qur'aan, if it was revealed in our Tauraat, then the day it was revealed, we would have made it a day of celebration." Hadhrat Umar τ asked, "What verse is that?" He recited this very verse, 'today I have completed for you your Deen'. Hadhrat Umar τ said, "This verse was revealed when two Eids of ours came together." What were the two Eids? The day of Arafah and the day of Friday. When Rasulullaah ε went for Hajj in the tenth year of the hijrah and he made wuqoof in the plains of Arafah, then it was a Friday and this verse was revealed. So, in Islaam, the day of Arafah is an Eid day and the day of Jumu'ah is a second Eid. Both Eids combined when this verse was revealed.

The thought of Eid

My brothers, the thought of Eid is different amongst the Muslims and the non-Muslims. **In Islaam, the thought of Eid is doing worship and the thought amongst other people is to jump and scream.** Now, this thought/concept has come into the Muslims that today is Eid and the young boys and girls wear good clothes and intermingle, go to parks, go to the beach and I do not know what and what they do. This is not the concept of Eid in Islaam. In Islaam, Eid is worship. On the day of Eid, when waking up, then the first thing done is that 2 rak'ats of gratitude is performed before ALLAAH.

The day of Arafah is a day of worship. It is a day of Eid and happiness for us and Jumu'ah is also a day of worship. Hadhrat Umar τ said, 'two Eids were combined when this verse was revealed.' Therefore, there is no need for us to make it a separate Eid. It was revealed on the day of Eid and both these Eids of ours carry on until today.

I want to explain from this incident that how important this verse is. The Jew is also saying that if this verse was revealed in our tauraat, then we would have made it a day of celebration. Anyway, ALLAAHI revealed this deen to Rasulullaah ε, then the thoughts of it were spoilt. 72 sects came about in the Ummah and both beliefs and actions were spoilt. For example, the baatiniyyah sect says that the special method of Salaah adopted by the Muslims, it is not part of Islaam. Salaah refers to concentration and thinking deeply. Turn to the right and left, sit, think about ALLAAH and the Salaah is complete.

A group came out in Pakistan; they say that there are no 5 Salaahs in the Qur'aan. There are only 2 Salaah. 'And glorify ALLAAH in the morning and evening.' These are the two Salaah. The Maulwis have made up the five Salaah. This is destroying the shari'ah. In this way the thought/concepts of Islaam were destroyed. Discussion about the sifaat of ALLAAH began and it was spoilt. Therefore my brothers, the

deen of Islaam is the Qur'aan and Sunnat. If we remain according to this deen, then this is the bounty of ALLAAH upon us and if we do not think of it, then only the name of Islaam has remained upon us.

Summary:in this verse it has been explained that the deen of Islaam that ALLAAH has given you, it is a great bounty of ALLAAH that ALLAAH has given us in complete form. The deen of Islaam that coming down from the time of Hadhrat Aadam υ, you have been given it in complete form and this deen of Islaam has been liked for you for your living and your dying.

Enter into Islaam completely

In the next verse we have been told 'o you who believe, enter completely into Islaam.' When you have believed in ALLAAH and His Rasul, then the demand is that you should remain His, do not place one foot in Islaam and one foot out of Islaam. For example, if a person wants, then he performs Jumu'ah Salaah and his work demands that he does not perform zuhr Salaah for 6 days, so he did not perform it. Where is this person a servant of ALLAAH? He has become a servant of his job. Alternatively, if he wanted the circumcision done, he did it and practiced the command of ALLAAH and if he wanted to shave his beard, then he shaved it, where is the command of ALLAAH? This is one foot in Islaam and one foot out of Islaam. This is not the demand of Imaan and Islaam.

Or, a Hindu accepted Islaam but he does not eat meat, or he does not eat the meat of a cow, so he has not entered into Islaam completely. His one side is still clinging to it after accepting Islaam.

It is not sufficient to become religious ones self

We are engrossed in our world and those of us who are religious, they are complacent that ALLAAHI has made us religious. The Qur'aan states, 'O you who believe, those who are astray cannot harm you once you have been guided.' However, Hadhrat Abu Bakr τ used to say, 'People misunderstand this verse. People understand that if we are religious, then we are successful in this world and in the aakhirat whereas by ALLAAH, I heard Rasulullaah ε saying that if you do not catch the hand of the oppressor, then ALLAAH will include you all in punishment. Therefore, the scholars say that the above mentioned verse comes after proper propagation of deen, i.e. a person should fulfil his responsibility, fulfil the right of propagation, then if someone does not believe, then it is not our responsibility to force him onto deen, but if we come onto deen and are happy, but we have no concern about the irreligiousness, then we cannot be saved from punishment because ALLAAHI says, 'O you who believe, save yourselves and your families from the fire.' by remaining upon deen ones self and leaving ones wife and children irreligious, there will not be success for a person in this world and in the aakhirat. He will have to face the ill effect of this in the world and he will be taken to task in the aakhirat regarding his wife and children.

My brothers, you will find such Muslims in every place that are far from deen, they do not know anything about deen because no one reached them to explain about deen. The present condition has been spoilt for hundreds of years. **Today, seventy percent of Muslims are ignorant about deen, the responsibility of this seventy percent lies on whom?** It is on us. If we take deen to them, then too they do not come onto deen, then it is not our responsibility.

In essence, Hadhrat Abu Bakr τ said that people misunderstand this verse that we have come onto deen, now

others can do what they want, nothing of ours will be spoilt. This meaning is not correct.

The meaning of 'there is no deity but ALLAAH and Muhammad is the Rasul of ALLAAH'

ALLAAHI says, when you have accepted Islaam, then come into it completely. The meaning of the word Islaam is to obey, humble ones self. When the herder takes the bull to pull the plough, then one is placed on the right and one on the left, he then lifts the yoke. Now, if there is a smart bull, then he immediately places his head under the yoke. This is Islaam, to bow, obey. The Qur'aan states, 'indeed we placed the trust upon the skies and the earth then they rejected to hold it and cringed at it and man held it.' Man took the responsibility, man was showed the yoke, and he puts his neck under the yoke. This is the meaning of 'there is no deity but ALLAAH and Muhammad is the Rasul of ALLAAH.' There is no deity but ALLAAH; there are two things here. One is accepting ALLAAH as the deity and secondly, to negate being a deity from anything else. When someone has accepted this, then it necessitates that He is the deity and we are the worshippers.

He is the Rabb and we are the servants. It remains to be discussed as to how we should worship. If this was left to the pleasure of man, then it would not work because the next sentence is 'Muhammad is the Rasul of ALLAAH'. What message did he bring? How should man worship ALLAAH? ALLAAH showed this through Rasulullaah ε. So, we have to accept whatever forms of worship Rasulullaah ε showed, we have to do them, practice them, and this is the worship of ALLAAH.

There is misunderstanding amongst the people that performing Salaah only is servitude. It is not such. **Servitude**

refers to carrying out every command of the deity. He said perform the five Salaah in this way, he performed it, this is servitude. He said that give so much wealth every year to the poor, he gave it, this is servitude. He said that fast for one month during the year, he kept it, this is servitude. He commanded that come to my house once in a lifetime in this way, he went, this is servitude. He commanded that when you open a shop, then sell this, do not sell like this, if you give on rent, then do it in this way, do not do it that way, if you split land, then do it this way, do not do it that way, these are the halaal avenues of income and these are the Haraam avenues. Doing all this according to the command of ALLAAH, this is servitude. Those who believe in ALLAAH should have this type of character; adopting this Islaamic character is servitude. Adopting character opposite to it is disobedience. Servitude is not confined to Salaah.

Practicing upon the entire deen brought by Rasulullaah εis servitude and part of the commands of this deen is, 'convey from me, even if it be a verse.' **Some people say that doing tabligh is the work of the Maulwi, this is wrong. The above quoted hadith of Bukhari states that if someone knows one aspect or one command of deen, then he should convey it.** Yes, he who does not know should remain silent. He should be handed over to the scholars.

Hadeeth e Jibreel

There is a hadith, and a famous hadith. It should be heard repeatedly. The summary of the entire deen has beem mentioned in it. Once Rasulullaah ε was sitting in a gathering of the Sahabah. Suddenly, a youngster came into the gathering. The hair of his beard and head was black, his clothing was very white. He passed through the gathering and sat close to Rasulullaah ε and joined his knees to the knees of Rasulullaah ε. All the Sahabah were shocked as to who is this. It seemed as

though he had a bath and changed his clothes and came, i.e. he was a resident of Madinah, and no one from the gathering recognized him. They realized that he was a person from outside. He asked, 'what is Imaan?' Rasulullaah ε replied, 'Imaan is to believe in 7 things; to believe in ALLAAH, to believe in His angels, to believe in His books, to believe in His Rasuls, to believe in the day of Qiyaamat, to believe in life after death, to believe in the good and evil predestination. 6 of them the people understood. However, the people here do not understand the meaning of predestination well. Therefore, it is explained briefly,

The meaning of good and evil predestination

The meaning of taqdeer is planning, to estimate. Just when you make a building, then the architect first makes a plan. Then, according to it, the building is erected. Similarly, when there was nothing in eternity, then ALLAAHI planned the universe he was to build. This world was not created without planning, this refers to taqdeer.

Part of this taqdeer is that ghee-oil- is good for man and poison will kill him. This is good and bad taqdeer. Subsequently, man believes in this taqdeer of ALLAAH, man spends and brings cream and runs away miles from poison. Similarly, there is also good and bad taqdeer in beliefs and deeds. Tauheed is beneficial for man and shirk is destructive. If a person will perform Salaah, he will go to Jannah and if he commits adultery, he will go to hell. Charity will take a person to Jannah and stealing will take a person to hell. This is good and bad taqdeer. Just as we consider the taqdeer of ALLAAH in ghee and poison and pass our lives, it is also necessary to consider the taqdeer of ALLAAH in beliefs and deeds.

Man will follow the taqdeer of ALLAAH properly to the limit of the things in the universe. If he learns from experience that something is harmful, he will never go close to it and if he learns from experience that something is beneficial, then he will go behind it. However, people do not consider this in Imaan and kufr, they also do not consider it in good deeds and evil deeds, whereas Imaan is an action that will take a person to Jannah and he who goes to Jahannam, will go on account of kufr. This is the condition of good deeds and bad deeds as well. This is good and bad taqdeer for man.

Taqdeer is detailed, not short

The planning of ALLAAH for the universe is detailed. It is not just in short form. Like the English who once made a fool a magistrate because he was wealthy. He would do court work once a week. All the files of the cases would be brought and placed before him, the magistrate would lift a file and place it on the left and would say ‘accepted’ and other files would be placed on the right and he would say ‘not accepted’. In this way, he completed all the cases. Half were accepted and half were rejected. The taqdeer of ALLAAH is not a play matter like this that these will be in Jannah and these will be in Jahannam, but it has complete detail.

A Sahabi asked Rasulullaah ε, ‘tell us, the reading and blowing that we do and the medication that we take, and that which we refrain from, can they push back the taqdeer of ALLAAH?’ Rasulullaah ε said, “These things are part of the taqdeer of ALLAAH.” (Mishkaat #97)

Similarly, it is in the taqdeer of ALLAAH that man will make kufr out of his choice, he will sin and will repent and upon this his death will come. That is why he will go to Jahannam. Another person will bring Imaan out of his own choice, he will adopt a pious life and in this way he will pass his life and die, therefore becoming deserving of Jannah. **All**

this is in the taqdeer of ALLAAH and ALLAAH knows everything that these people will go to Jannah and these people will go to Jahannam. However, this is not a matter of taqdeer, but it is a matter of encompassing knowledge and by confusing the two issues, objections will be raised.

ALLAAH decided in eternity that Imaan and good deeds are beneficial for man, it will take them to Jannah, and kufr and evil deeds are harmful for man. This matter remains that who will do what action out of his choice and where will he reach. This is also known by ALLAAH from eternity because He knows the seen and the unseen but this is a matter of encompassing knowledge, not a matter of taqdeer.

In summary, Rasulullaah ε said that accepting these seven things from the heart is Imaan. He then asked, "What is Islaam?" this is the topic of the lecture today. Rasulullaah ε said, "Islaam is to do five things; to testify that there is no deity but ALLAAH and Muhammad ε is the Rasul of ALLAAH." **To believe in these two is Imaan and to testify to them is Islaam.**

Where is testimony given?

When a case goes to court and a person makes a claim that this house is mine and the other person rejects, then the judge will say to the claimant that bring witnesses. The witness will testify against the one who rejects. If he does not reject, then there is no need for testimony. From this it is learnt that testimony is given before the one who rejects.

My brothers, those who do not have these two beliefs in the world, to go to them and give testimony is the first work of Islaam. Then, when testimony is given in court, then it is not the work of the witnesses to make the decision, his work is only to give testimony; the decision is made by the judge. Here too, when the court will be held on the day of Qiyaamat, then

ALLAAH will decide, ‘ALLAAH will decide between you on the day of Qiyaamat’ (al Hajj, 96). So, deciding is not our work. **Those who do not have these two beliefs, testimony must be given before them.**

The condition of the Ummah is such that Muslims are deprived of the Kalimah. We cannot even take the Kalimah to them. Those who reject these two beliefs, what Kalimah are we going to take to them? We call out the shahadah in the Azaan, but who will explain to them? When it is the duty of the Ummah to give the testimony of these two beliefs in front of every person who does not believe in these two beliefs.

How should testimony be given?

We have a non-Muslim worker in our shop or we are travelling by train. A non-Muslim sits with us, we travel by plane, a non-Muslim sits with us. Ask him, ‘do you know, what is my Deen?’ he will say, ‘yes, you are a Muslim.’ Or he will say, “I do not know.” So say that I am a Muslim. Then ask him, “Do you know what is Islaam?” he will say, “I do not know.” So say, “I am a Muslim, my belief is that the only deity is ALLAAH, there is no deity but ALLAAH and I worship Him. I do not bow my head before anyone else. 1400 years ago in Makkah, a person was born whose name was Muhammad ε. I believe him to be the final messenger, the message that he brought from ALLAAHI, I live according to it. **You have placed this before him, so you have given testimony.**

If he is understanding, and ALLAAH has predestined good for him, then it will be food for thought for him and he will weigh his beliefs with ours and if ALLAAH wills, he will ponder, he will study and if he does not, then we have fulfilled our duty. This is testimony, just this, but it is our shortcoming that a Hindu worker is working in our firm for twenty years but we have not explained to him what are the foundational beliefs of Islaam.

In summary: the first action in Islaam is to testify to the Tauheed of ALLAAH and the Risaalat of Muhammad ε. **Testimony is not given before Muslims. It is given before those who reject.** The second action is to be punctual on Salaah, the third action is to give zakaat, the fourth action is to fast during Ramadhaan; the fifth action is to visit the house of ALLAAH once in a lifetime, if we have the ability. These five things are Islaam. **There are many laws besides them but the basis of salvation is on these five actions.** He who does these five actions, he has come completely into Islaam. If he performs Salaah but does not give zakaat, or he performs Salaah but does not fast, or he fasts but he does not perform Salaah, he does everything and ALLAAH has given him the ability but he does not go for Hajj, he goes for Hajj every year but he does not perform Salaah, then he has come with one foot into Islaam and the other foot has remained outside, he has not come completely into Islaam.

What is the perfection of man?

It is the condition of angels never to sin, and to sin and be proud about it and not repent is the quality of Shaytaan. The perfection of man is that he should not sin, and if he does, he should immediately repent. Aadam υ did not sin, he slipped, but then too he was immediately remorseful and shed tears and he shed so much that forgiveness from ALLAAH welcomed him. ALLAAHI sent the words Himself that through them you should repent and We shall accept, 'Aadam then attained a few words from his Rabb, so ALLAAH turned towards him with mercy.' (Baqarah, 37)

Anyway, the Qur'aan is saying that do not follow the footsteps of Shaytaan, he is your open enemy. Listen to what ALLAAH said, what the Rasuls said, what His pious servants said, practice on that and the specialty of Islaam, keep that intact. Like the outstanding characteristic of the Sikhs is that

they keep beards and turbans, go anywhere in the world, no one can touch their beards and turbans. The outstanding characteristic of Islaam is also the beard but the Muslims have left their outstanding characteristic. Shaytaan has deceived them saying that without a beard your job will not remain. O brother, the jobs of those Sikhs remain, why will yours come to an end? Similarly, some people work and do not perform Salaah. They say that the owner does not permit. What worry is it to the owner? The shortcoming is in us. Muslim workers should perform Salaah on time and whatever time is used in Salaah, there should be wages for it too.

O brother, you have done your worship, so what is the wages for? It should have been that you give extra time or have your wages cut, then see which owner will stop you from performing Salaah. Yes, it could be that some owner is miserly that does not even give time for Salaah now and it does not suit us, so you will get work somewhere else.

Summary

So, my brothers, enter into Islaam completely and do not follow Shaytaan. Shaytaan is the open enemy of man. The deen that the Rasul of ALLAAH brought, learn it, understand it and take it to all the Muslims, make the effort of da’wah locally, take out time, in order to increase the desire and enthusiasm in yourselves, go out in jama’ahs, come out of the homes in order to take the deen to other Muslims and whenever you get the opportunity, give testimony of tauheed of ALLAAH and the risaalat of Rasulullaah ε in front of all people, this is the path of success. May ALLAAH grant us the ability to understand and practice on the subject matter. Ameen.

وآخر دعوانا ان الحمد لله رب العالمين

For what objective is the life of the world?

After the MasnunKhutbah, 'indeed we have placed everything on earth as an adornment to test which of them will carry out the best actions. We shall certainly turn everything on earth into an open plain. (Al Kahf, 7, 8), He who created death and life in order to test you, which of you is best in action. (Al Mulk, 2)

Three lives

1. Before coming into this world, there was a life in the world of souls. ALLAAHI took out from the back of Hadhrat Aadam υ all his progeny that will come until Qiyaamat such that ALLAAH placed His hand of power on the back of Aadam υ, the right side and all the pious people came out, then He spread His hand on the left side and all the evil people came out. Then ALLAAH turned His attention and introduced Himself, he then asked, 'am I not your Rabb?' they all said in a single voice, 'why not?' there is no deity but you. Then, the hadith of Bukhari (3336) states that ALLAAHgathered all the souls in a specific format in the world of the souls like a group and regiment[10] is made in the army. Then, when it is the time for a soul to come into the world, then the body is first created in the belly of the mother. When the body is completed, then ALLAAH commands an angel, from the world of the

[10] The foot soldiers, there are generally 800 to 1000 soldiers in the regiment

souls – for which the body has been prepared – it brings it and blows into the body. So, the baby begins to shake with life in the belly of the mother. This is our one life. The life of the promise, once we were born in it, it has happened, there will be no death.

2. One life will begin from Qiyaamat that will last until eternity. When the trumpet will be blown the first time, then everything will be destroyed and the animals too will die. Then ALLAAH will cause a special rainfall; then through it, our bodies that were decomposed in the sand, they will be created again and in this way it will come out of the earth like how grass comes out. Then the trumpet will be blown a second time, and our souls that would have been in the barzakh, they enter the bodies once again. In this way, after death, the next life begins. Then there will be reckoning on the day of Qiyaamat, after reckoning a bridge will be placed between the worlds called the bridge of siraat. The entire creation that was obligated will cross this bridge from this world into that world, however many will enter Jannah will enter Jannah and however many will enter Jahnnam will enter Jahannam. Then the life of Jannah and Jahannam is forever.

3. Between the world of the souls and the aakhirat is the life of this world. We have to live in this world and die in this world. This living and dying is not that of the soul, from the time the soul was created, it will live and not die, it is not destroyed. Our body dies, it is destroyed. When the body dies, the soul goes forward and the body remains on the bed. Subsequently, it is said that someone has passed on, someone has passed away. This body is called ‘la shay’ in Arabic and in Urdu ‘laash’, i.e. this is nothing. From this we learn that the body is born and the body dies. The soul remains,

after it is born, it will never die, the poet says, 'this point I learnt from Abul Hasan that the soul does not die from the death of the body.'

Why the life of the world?

At this point, the question arises that why is there the life of the world of the souls? There is no time for the detail[11] and what is the objective of the eternal life of the aakhirat? There is also no time for that detail[12]. However, between them is the life of the world, why is this? For what objective is this? This is the subject of our discussion today.

One verse of Surah Kahf in the Qur'aan states this, as well as a verse of Surah Mulk. Understand the translation of both of them and a short explanation. It is said in Surah Mulk, 'he who created death and life' in this verse, ALLAAH mentioned death before life whereas in sequence, first is life, then death. The reason is that whenever the Qur'aan wants to emphasize something, it mentions is first. I shall present a few examples of this,

The reason for debt being placed before bequest

From the estate of a deceased person, first his burial and shroud will be paid for, if there is remainder after the burial and shroud expenses, then his debts will be paid from the entire estate. Then, if there is remainder, then his bequest will be

[11] The lesson of the world of the soul was to teach a lesson, the lesson of tauheed was taught in that world and man was born in this world.

[12] The life of the aakhirat is in order to get recompense for ones deeds. The good and bad done in this world, the recompense or punishment will be given in the aakhirat

fulfilled from a third of the remainder. The other two thirds is the right of the heirs.

The sequence is this, but in the second ruku of surah Nisaa, in four places, bequest has been placed before debt, whereas in sequence, debt is before bequest. 'After a bequest made or debt'. At this point, the reason for mentioning bequest before debt has been explained that the creditor will request immediately. If he waits a week after the person passed away, then it is incorrect. Who from those to whom a bequest was made will come to ask? A person made a bequest that so much of my wealth should be given to the poor or it should be given to a Madrasah, then which poor person will come to ask? Which Madrasah will come to ask? While the creditors will not stop following a person.

It is for this reason ALLAAH placed emphasis on bequest and mentioned it before debt in four places so that people do not think a bequest to be a light thing. They should know that it is a necessary right. If it is not fulfilled, then there will be punishment from ALLAAH.

The reason for mentioning the 'demise' of Isaυ

ALLAAHI lifted Hadhrat 'Isa υ, alive, with his body and soul to the heavens. Then, close to Qiyaamat, he will come down with that very life, then he will marry, have children, run the government, guide the Ummah in the light of the Qur'aan and Hadith and live for 40 years, then pass away. However, in Surah Aal Imraan, ALLAAHI says, 'and remember the time when ALLAAH said, 'O 'Isa, I shall give you death and I am to lift you to Myself and I shall purify you from the evil of the disbelievers.' At this point, it must be pondered that the death of 'Isa is later and being lifted to the sky is first but the sequence in the verse is different. **The reason for this is that**

ALLAAHI wants to place emphasis on the death of Hadhrat ‘Isa υ because people could have misunderstanding through him being lifted to the heavens. Infact, the Christians did fall into misunderstanding. They though that if Hadhrat ‘Isa υ was a human, then why did he not die? How did he go alive to the skies? From this it is learnt that he is ALLAAH or a part of ALLAAH.

Therefore, ‘give you death’ has been mentioned in the verse first and it is mentioned from the very beginning that he will also experience death.

Going with body and soul to the heavens is not proof of being divine

Hadhrat Aadam υ and Hadhrat Hawa radhiyALLAAHu anha were created on this earth and on this very earth did the entire creation prostrate to him. Then Hadhrat Aadam υ and Hadhrat Hawa radhiyALLAAHu anha were taken from here with body and soul, through the heavens to Jannah. So, have they become deities by going to Jannah? No. They came back to the earth and at the appointed time, their death came. Similarly, in me’raaj, Rasulullaah ε was taken up with body and soul, so, has Rasulullaah ε become a deity by going to the heavens? No. Rasulullaah ε came back to earth and on the appointed time, death also came to Rasulullaah ε. So, Hadhrat ‘Isa υ being lifted to the heavens, how could he be made a deity? He also had to come back and on the appointed time, death will come to him too. Therefore, in emphasizing his death, ‘give you death’ has been mentioned first so that people do not have misunderstanding about Hadhrat ‘Isa υ.

Anyway, these are two examples through which you can understand that if something came later in sequence and if the Qur’aan emphasizes it; then the Qur’aan mentions it first.

Subsequently, in order to emphasize, 'he who created death and life' death has been mentioned first because although everyone believes that death will come, but in practice, man forgets about it.

The world was not created to fill Jahannam

The verse ahead states, 'in order to test you, who is best in action.' In this part, ALLAAH explained the objective of death and life (the worldly life) that this life of the world in which there is death and life was created so that ALLAAH may test that who of you is the best in action. The objective of every Madrasah, university, and learning is to see that who can come out in the first position, **no institute is established in order to fail students.** However, it is natural that in every institute there will be some failures, those who fail as a result of not making effort, but no institute is established in order to fail. ALLAAHI has also made the life of the world in order to see who will do the best of actions. However, there is no shortage of failures in the world. They will definitely hit themselves in the foot and will fill Jahannam. This is their own doing. **ALLAAH has not created the world to fill jahannam with these types of people.**

Why the world was created so beautiful?

ALLAAHI has created the life of the world so beautiful and interesting that a person can become old, he replies with his eyes, he cannot hear with his ears, there are no teeth in his mouth, there is no strength in his legs but the old man is not ready to leave the world. The reason has been mentioned by ALLAAH, 'all the things of the earth we have made the beauty of the earth', 'so that we may test you, which of you is best in action.'

Whatever is on earth has all been created for man and it was created long before man was created. This moon, sun, stars, wind, rivers, trees, animals, birds, they were all created for man and they were created long before man came into existence.

Its proof is that in the fifth ruku of Surah Maa'idah this incident has been mentioned that one of the sons of Hadhrat Aadam υ killed the other; because until now no one had died, this was the first person that died. So the living brother began to think that what should be done with the dead brother? The Qur'aan states that ALLAAH sent two crows, they came, fought, one killed the other; then the crow that killed dug a hole with its feet in the ground and threw the dead crow inside. It placed sand over it and went away. In this way, ALLAAH taught the son of Hadhrat Aadam υ that you should bury your brother in this way in the ground. **From this incident it is learnt that crows were created before man, not only crows;but the entire creation was created so that man could fulfil his needs from them.**

Like a boy has to marry, then six months from before, the house is prepared. He makes the intention that he will not bring his wife; first the house is beautified. Similarly, **ALLAAH did not bring man on earth the moment He intended, but first provision was made in the earth, then He created man in the world so that ALLAAHI may test who does the best of deeds and reaches him.** And this granting provision in the earth will not remain like this forever, a time will come when the earth will come to an end, 'and indeed we shall make whatever is on it an open plain.' Therefore, do not go so much behind the world that you destroy your aakhirat. Make your aakhirat and in accordance to it, have interest in the world.

Then, the Qur'aan mentions 7 pious people, i.e. the people of the cave. They were seven youngsters, ALLAAH blessed them with the diving ability to accept Imaan; they took the da'wah and went to the court of the king. The king did not

accept and from the conditions they determined that the king is going to kill us. They put the world aside and went to the mountains because the land of ALLAAH is not straitened and the feet of the poor are not crippled. Subsequently, they took shelter in a cave out of the city and they lied down and slept. After 300 years, their eyes opened. They sent one person to the market to fetch food. When the person saw currency of 300 years ago, the shopkeeper had doubt that probably he has found treasure. The talk spread and it reached the king. In the 300 years, the king had become Muslim, the people had become Muslim and there was a plate in the king's treasure in which the names of the seven youngsters were written. They saw the plate and it was the same people. The objective of mentioning this story after explaining the beauty of the world and its destruction is that the world is not desired on its own, **the actions of man in the world should be with keeping the aakhirat in mind.**

So, where there is a conflict between halaal and Haraam, then halaal will be given preference, where there is permissible and impermissible, then the permissible should be taken.

Summary: nowadays, there is fitna everywhere and it is very difficult to stay away from Haraam and the love and desire for money is so much in people that a person does not even want to save himself from impermissible and Haraam. Therefore, my brothers, remember this subject matter that we have been placed in the world for our actions to be seen. And this world will not remain forever. **If there is conflict between the world and the aakhirat, then the person should follow the line of the people of the cave.** It is for this reason that it is stated in the hadith that the first ruku and last ruku of Surah Kahaf if a person recites it; then he will remain protected from the fitnah of Dajjaal. Protection from the fitnah of Dajjaal is mentioned for this reason that this reality has been explained in these 2 rukus that this world is for the reason that a person

should make his aakhirat and do the best of deeds, and when there is a conflict between the world and the aakhirat, then the person should give preference to the aakhirat and he should place the world aside. May ALLAAH grant us all the ability to practice on this. Aameen

وآخر دعوانا ان الحمد لله رب العالمبن

Every atom will be taken account of on the day of Qiyaamat

After the Masnun Khutbah, 'and we placed the scales of justice for the day of Qiyaamat, so no one will be oppressed and even if it is equal to the weight of a mustard seed, we shall bring it and We are sufficient as reckoners.'

The three lives of man

Elders and brothers, there are three lives of man. **The life before coming into the world, then this life of the world is a second life, this is the life of deeds; and then a life of enjoyment is coming in future.**

In the first life of ours, there was only our souls; there was no bodies.

What is the soul?

We understand our existence together with the body but without the body, the soul, which is the real thing, what is it? This is one of the questions that the polytheists of Makkah asked Rasulullaah ε with the consultation of the Jews of Madinah. This was in order to know whether he was a truthful Nabi or a false Nabi. A person was sent from Makkah to Madinah, the Jews were living there; the delegation said to him that you have great knowledge of the books of ALLAAH.

However the Tauraat was, the Jews had more knowledge of it than the Christians and today as well, the Jews have more knowledge of these books than the Christians. The Christians do not know about their books but today, the elderly Jews know about their Deen, not only their Deen, they also know

Islaam. In all the universities of America and Europe, the Islaamic studies there are taught by 99% Jews, the orientalists who made objections against Islaam, they are all Jews, there will hardly be a Christian. The matter is apparent that nothing can be written against a Deen until there is complete knowledge of that Deen.

Besides this, there is a Jewwhose name Wensinch. He prepared an index of the Ahadith called 'Al Mu'jam Al Mufahris lialfaaz Al Hadith Ash Sharif', this is a index book of 14 hadith books. Today, there is no Dar ul Ulum that does not benefit from this book. In one place he wrote that he read Musnad Ahmad 14 times. Today, it will be difficult to find a Shaykh ul Hadith in the world who will say that I read Musnad Ahmad 14 times.

Anyway, there were great scholars of the Jews. Subsequently, the delegation from Makkah came to the Jews and said that you are great scholars, there is a Nabi who has come amongst us, claiming nubuwwah. We want to test him, give us some questions.

The Jews gave three questions

One; there were a few youngsters who fled to the mountains for fear of a king and they went to sleep in a cave and they remained sleeping for a number of years. Who were they? What is their incident? Why did they run away? Where did they hide? For how many days did they sleep? Ever since this incident was revealed in the Qur'aan, it became general but at the time of the question, no one knew the incident but the Jews.

The second question was that a king passed in times of before that went right until the end of the habitation in the east and he also went right until the habitation at the end of the west, who was this king?

The third question was that was is the soul without the body?

And these Jews also said that if he is a truthful Nabi, then he will give the reply to two of the questions, he will not reply one. Subsequently, the delegation returned and asked the three questions before Rasulullaah ε. Rasulullaah ε said to them, “I shall give the reply to you tomorrow.” Thinking that when they asked me the question, then ALLAAHI will send the reply through Hadhrat Jibreel υ and he forgot to say Insha ALLAAH. **It was then the doing of ALLAAH that for 15 days, Hadhrat Jibreel υ did not come.** In these 15 days, there was a great commotion in Makkah, insolence was shown to Rasulullaah ε and he ε was very grieved. After 15 days, Hadhrat Jibreel υ came, he brought the replies to all three questions and also mentioned the reason for the delay, ‘and do not say regarding anything that I shall definitely do it tomorrow, except if ALLAAH wills.’ (Kahf, 23, 24)

Subsequently, in the beginning of Surah Kahf, the incident of the people of the cave is mentioned over 2 to 2 1/2 rukus and at the end of this Surah the incident of Dhul Qarnayn was explained and the reply to the third question was mentioned in the previous surah.

It is said, ‘and they ask you about the soul’, not only the soul of man, the soul of any animal, and that is without the body. ‘say, the soul is something from the command of my Rabb’ and in the Qur’aan, it is explained regarding ALLAAH that the power of ALLAAH is such that when he wants to do something, then He says, ‘be’ and it becomes, in fact, ALLAAH does not even have to say ‘be’, the thing comes into existence by the intention of ALLAAH. This saying ‘be’ of ALLAAH and something comes into existence, this is the soul.

If someone says that explain in detail, then it is said, ‘and you have not been given but a little knowledge.’, i.e.

explaining the reality of the soul is more difficult than this because there is a level of knowledge required to understand every matter. If a person is at that level, then the matter could be explained to him, otherwise not. Like there is a major concept of arithmetic and the professor is explaining to the college students but the matter is deep and to explain it is difficult. It does not mean that the professor does not have the ability to explain it, he does have the ability to explain and he does explain in the class, but he cannot explain to one person. He does not have that level of knowledge that is necessary to understand the matter. Science is explained in detail to the students but if you want to explain all that to a person pulling the plough, then how can you explain to him? And how can he understand?

In summary, it can be any matter; a certain level of knowledge is required to understand.

An example, there is need for power in the eyes to see anything. If there is power, then you can see, if there is no power, you cannot see. This fan is moving and my eye is seeing because my eye has the ability to see. However, air is filled in this hall and the wind/air is moving, it is something that can be seen but I cannot see it because my eyes do not have the ability to see it. Like the jinnaat, we do not see them because the jinnaat are hidden from us and the angels of the earth are hidden from the jinnaat. **Man, jinnaat, and angels have been created from sand, fire and light respectively.** Then, sand is overpowering in man and sand is heavy. Therefore, man is heavy. In jinnaat, fire is overpowering, and fire is more subtle than sand, therefore, the jinnaat are lighter than us and **the angels of the earth are created from the smoke of the four elements and smoke is lighter than fire. That is why we do not see the jinnaat;nor the angels.**

The jinnaat can see us but not the angels and the angels of the earth can see both man and jinnaat. Anyway, that which is heavy cannot see that which is light and that which is light will see that which is heavy.

The soul is something subtle and light, it is joined to the body, so it becomes heavy. Subsequently, you will see a goat, you will see a horse, you will see a mouse, but when it separates from the body, then it becomes light and subtle and it cannot be seen. However, the soul can see us because we are heavy.

Anyway, in order to see, strength/power in the eye is necessary. When Musa υ spoke to ALLAAH on Mt. Toor, then his enthusiasm increased so much that he requested, ‘My Rabb, show me Yourself that I may see you’ the reply came from ALLAAH, ‘you will never see Me.’ It was not said that I cannot show myself. ALLAAH can be seen and in Jannah, the people of Jannah will see ALLAAH for the duration of a week. From this it is learnt that ALLAAH can be seen but in this world, our eyes do not have the ability to see ALLAAH. So, just as strength in the eyes is necessary to see, similarly, in order to understand a ruling, a certain level of knowledge is required. If that level is acquired, then the matter can be understood, otherwise not. **So, the Qur’aan gave a brief reply that says that the soul is something that is from the command of my Rabb. You will not be able to understand anything beyond that.**

Anyway, I was saying that our existence is in three worlds. One world was the one in which the souls of creation were taken out from the back of Hadhrat Aadam υ, the name of this world is ‘ahad alast’ and it is also called the world of the souls. This world was to learn. ALLAAH created man and showed Himself to them and by showing Himself he introduced Himself. Then ALLAAH asked, ‘am I not your Rabb?’ everyone said in a single voice, ‘why not, indeed You are our

Rabb' because that which is seen by the eye, how can it be rejected?

Then, from that world we came into this world and we have to live our lives in accordance to the pleasure of the Rabb of the One whose rububiyyat we have testified to. And in this world, ALLAAH manifests Himself and introduces Himself to everyone, this is not possible. Here, man cannot see ALLAAH with his eyes and in the ahd alast, where ALLAAH was seen, they saw with the eyes of the soul. The eyes of the soul can acquire the recognition of ALLAAH today, the pious servants of ALLAAH recognize ALLAAH today as well and they recognize Him such that they are witnessing Him, in fact, they recognize to an even greater degree. This is because they see ALLAAH with the eyes of the soul, like an obedient son who recognizes his father and knows him. He will live his life always in accordance to his father's pleasure. His movement and his stability is such that his father is pleased. It is not such that the father is displeased with him. So, when we have recognized ALLAAH and recognizing Him we have come into the world, then we should do that which pleases Him. We should not do anything that will displease ALLAAH. And which deeds please ALLAAH and which deeds displease Him, we have been told of this by the Ambiyya and the books, nothing has been hidden.

Then a time will come that this life in the world will come to an end. The life (of the aakhirat) is coming ahead and that life is very long and very powerful. At that time, this body of ours will be of no use in the future life. Subsequently, this body will come to an end; it will be handed over to the earth. ALLAAH says, 'from it We created you, and to it We shall return you and from it We shall take you out a second time' just as you were created from sand the first time, you will be created from sand the second time.

However, the form of the first creation is different from the form of creation the second time. The form of the first time is that the food is created, man eats it, blood is made from it, flesh is made from blood, then that is placed in the womb of the mother and the body of man is created. Then a soul is placed into it. Then it stays for a certain time in the womb and man comes into the world. However, on the day of Qiyaamat, when the body will be created a second time, then it will not be made int his way. The Qur'aan explained in various places the creation of the second time that like a dead land, ALLAAH sends rain and soon grass grows and the entire jungle is filled with grass. Similarly, when the bodies will be created the second time, this much of detail we can understand, more than this regarding when we will be created we cannot understand.

One can gauge strength from this that on the day of Qiyaamat, every body will be 33 hands tall and when they will be so tall, then they will be built/fat accordingly and they will have the strength accordingly.

Then, the third life will begin. This is the life in order to acquire the results. The verse that I recited in the Khutbah, this mentions this very result, 'we shall place the the scales of justice on the day of Qiyaamat, and every action, good or bad will be weighed.' 'No one will be oppressed whatsoever'. Regarding forgiving of sins, so that is not oppression, that is grace, favour and that will happen.

On the day of Qiyaamat, ALLAAHI will forgive countless servants

ALLAAHI says, 'indeed ALLAAH will not forgive that partners are associated to Him and He will forgive all sins besides that. Whoever ALLAAH wishes for, He will forgive. However, the sins of every sinner will not be forgiven, ALLAAH will forgive whoever He wants.

At this point, some people say, ‘if we do not sin, then who will ALLAAH forgive? We shall sin, then only will the quality of forgiving of ALLAAH become apparent.’ This is foolishness. When a calamity affects a city, then not all the people are affected by the calamity; some are affected while nothing happens to others, so, did calamity not afflict them? Calamity also came for them, then why did it not affect them? Because their bodies had the ability to resist. It resisted the calamity and the one in whom the ability to resist is weak; it was affected by the calamity. This is the system of strength/power.

Like there are 10 baskets and they are filled with wheat, place all of them below, no basket will get pushed down. The basket that is at the bottom and it has 10 baskets on top of it; that will also not go down because that basket is filled. It has the ability to resist. If the basket is half filled and it is placed between the ten baskets, then it will immediately go down because it does not have the ability to resist. Similarly, if we have the ability to resist, then the calamity outside will not affect us and if the ability to resist is weak, then the calamity can affect us. So, if someone drinks poison having confidence that the resistive power in me will resist the effect of the poison, will it happen? No one will have the poison. Every person thinks that will the resistive power in me work or not. If it does not work, then I shall die. So, when no one has poison while relying on on his ability to resist, then why do they trust in the mercy of ALLAAH and sin? **Because whoeverALLAAH will forgive whoever He wants to forgive and those for whom ALLAAH wants, what guarantee is there that your name will be there? No one has guarantee, so, upon what basis do they sin?**

Anyway, ALLAAH will forgive countless servants through His mercy and grace and this will not be oppression. Then what is oppression? Oppression is two things; one is that the

reward of good is not given. This oppression will never take place in the court of ALLAAH. It will never be that a person will do a good deed and he does not get reward. ‘Indeed ALLAAH will not destroy the reward of the good-doers’.

Secondly, it is oppression to punish for a sin not done. A person does not sin and he has to suffer, this can never happen in the court of ALLAAH. The scales of justice will be placed by Him and a person will get his complete recompense with justice and the person who did not commit any sin will not be caught for anything. The reward of one good deed will be double, in fact, ten times more, this is also not oppression. This is grace and favour and there will be countless grace and favours of ALLAAH in the aakhirat.

And if someone does a good or bad deed equal to a mustard seed, then too we shall bring it and place it in the scale. In Surah Zilzaal, ALLAAHI says that he who does an atoms weight of good, he will see it. What is an atoms weight? In a sunlit room you hit your hand on the carpet, then you will see tiny particles, those particles are not seen in the shade, they are only seen in the sunlight. This is an atom/particle. So the meaning of the verse is that even if a person did a small action, then He will see it and he who does an atom’s weight of evil, he will see it.

The lesson of these verses is that do every good deed, even if it be small because this small action can also be a cause of salvation. The hadith states that there is a thorny branch thrown on a path – someone threw them there or the tree is like that – a person removed that branch from there. So the hadith states that ALLAAH granted the person a good reward and fogave the person for doing this deed. On the other hand, take every evil to be evil and save yourself from every evil, even if it be small. **One spark is sufficient to burn a heap of grass.**

The hadith states that there was a woman who tied a cat, the woman would trouble it. The poor cat died of hunger and thirst. Only on account of this sin, ALLAAH put this woman into Jahannam. Anyway, even if a person did an action equal to a mustard seed, whether good or bad, ALLAAH will present it and will grant the recompense for it.

How will such a small action be brought forth? It is said, ‘and We are sufficient as reckoners’, i.e. who is taking the reckoning? ALLAAH is taking it. All these particles were created by ALLAAH, then what difficulty is ther for ALLAAH to bring these particles in the scale of deeds?

Summary: this will be the reckoning of every particle on the day of Qiyaamat. So, this life of action should not be spent in heedlessness, every good deed should be done, a small good deed should not be taken as small because drops join and become a river and every sin must be avoided. A small sin should not be taken as small. It is not known which spark will be blown. May ALLAAH grant us the ability to understand and practice.

وما ذلك على الله بعزيز والحمد لله رب العالمين

(13) There is resurrection after death

After the MasnunKhutbah, ‘how do you disbelieve in ALLAAH when you were dead, then He resurrected you, then He will give you death, then give you life, then you will be returned to Him.’

Elders and brothers, this verse is from the third ruku of the first juz. First understand its translation and meaning, how do you reject ALLAAH? There are two types of people who reject in the world; one is those who believe in ALLAAH, but they do not only worship ALLAAH, they also worship others. These are called polytheists. A mushrik is he who makes others partners to ALLAAH in matters of worship.

Secondly, those people who do not believe in ALLAAH at all, i.e. they are kaafir (disbelievers). The meaning of kaafir is to reject. Today in the world there are countless people who say that there is no power/intellect behind this universe, the world is working automatically. The ruku in which this verse is mentioned, in the beginning it is said that worship ALLAAH and only worship Him. Do not make others partner in worship to Him. Then, at the end of the ruku, there is this verse, ‘how do you disbelieve in ALAAH when you were dead?’, ‘then He granted you life, then He will give you death, then you will be returned to Him’ in this verse, three stages of life are mentioned.

Removal of a misunderstanding

Generally, people have this misunderstanding that we were born anew in this world, i.e. we came from non-existence into existence, whereas the word ‘payda’ is Persian. It means to become apparent. If something is hidden behind a veil and if

the veil is removed, then this said that it has become apparent. Coming from non-existence into existence is not the meaning of ‘payda’. Whenever a baby is born we say, ‘bach cha payda huwa’ (a child was born), i.e. he came from non existence into existence whereas he did not come from non existence into existence today, he came into existence 4 months ago already in the womb of his mother and his coming into the world today is not coming from non existence into existence, but it is becoming apparent. In fact, in the womb of the mother, man did not come from non-existence into existence. Man was existent for a long time already in the world of the souls, from non-existence into existence. Therefore, understand the stages of life.

The stages of life

Two verses after this mention the birth of Hadhrat Aadam υ. ALLAAH first created Aadam υ from sand. The hadith states that ALLAAH filled from the earth sand, then made it coarse, then fine and placed it in the sun. When it made sound, then ALLAAH placed a soul into it. Then this subject is mentioned in the Qur’aan and Hadith that after creating Hadhrat Aadam υ, ALLAAH placed His right hand over his back and all his pious children that will come until Qiyaamat were taken out, then He placed His left hand on his back and all his evil children to come until Qiyaamat were taken out. You understand that the moment the hand was placed on his back, all the souls immediately came out. It did not happen such. This subject matter is in Surah A’raaf, ‘remember when Your Rabb took from the children of Aadam from their backs their children.’ The verse mentions taking out their children from the progeny of Aadam. This is half the subject matter which is in the Qur’aan. The other half is in the Hadith. When the verse will be joined to the hadith, then the subject will be completed.

What is the form of the leaving of the soul

When ALLAAHI placed the hand of His power then the direct children of Hadhrat Aadam υ came out of his back. Then, from those children, their direct children came out; then from their backs, their direct children came out. Just as man is born in the world, they are being born and will be born, in this sequence, all the souls came into existence. It is explained in the hadith that at that time man was like ants that were small and bite very hard. The scholars have written that these were the souls of man and a form like that of an ant was the example of their bodies. Then ALLAAHIshowed His grace before man, showed Himself; made Himself recognized. Then when man recognized ALLAAH, then they were tested and there was only one question posed, 'am I not your Rabb?' everyone replied, 'why not.' i.e. if you are not our Rabb, then who else is our Rabb? Everyone gave this reply because ALLAAH showed Himself, now who could reject?

The place of the souls after taking the firm pledge

What happened after this? There is a hadith in Bukhari stating that ALLAAH then made the souls into groups and placed them, like the groups of an army. Similarly, the souls were made into groups and kept. This is meaning of 'the army of souls arranged.' Then, whichever souls were introduced to each other, they affiliated, they were close to each other after coming into the world, they mixed, and if they were at odds in the world of the souls, then after coming into the world too, they had differences. Subsequently, you see two sons of one mother who are at odds with each other and they are completely different. He can become friends with someone else such that they are of one family. I want to explain from this hadith that when the promise of "alast" was taken and people were tested, and everyone said that ALLAAH is the Rabb, then the souls did not return to the backs, but they were placed in sequence in the world of the souls.

Aadam υ did not have any children in Jannah

Then, as long as Hadhrat Aadam υ and Hadhrat Hawa radhiyALLAAHu anha stayed in Jannah, they did not have any children. How long did they remain? ALLAAH knows best. It could be a thousand years as well. It could even be 10000 years. How can we know how many years? However, we know this much that when Hadhrat Aadam υ was entered into Jannah, then it was said to him that do not go close to a particular tree, otherwise you will be hitting yourself in the foot. **He was stopped from a specific tree. What tree was it? ALLAAH knows best what it was.** What will we get out of specifying? Then the Qur'aan states, 'Aadam forgot the command.' A person cannot forget something in two days. Then, the command of ALLAAH, and the servant forgets, and the servant is a Nabi of ALLAAH. A long time will pass, then he will forget. **So this verse indicates that a long time passed, but as long as they remained in Jannah, they did not have children because Hadhrat Aadam υ and all his children were destined to be born from this earth.** ALLAAH had decided, so how there have been children in Jannah?

What did Aadam υ forget?

Hadhrat Aadam υ did not forget that ALLAAHI forbade me from eating from this tree, but he forgot that if he goes close to the tree, then he will be hitting himself in the foot.

The detail of this is that Iblees said to Aadam υ, 'shall I show you a tree of eternity and a kingdom that will never finish?' O Aadam, ALLAAH has forbidden you from going close to a particular tree; do you know why you have been

forbidden? Aadam υ said, 'What need to know do I have? ALLAAH said that do not go close to the tree, so I do not go.' Ibless said, 'listen, you know that ALLAAH presented this before you, before the angels were created that I want to create a vicegerent on earth, you have been made that vicegerent. Therefore, after a few days, ALLAAH will send you from Jannah to the earth but this tree is such that if you eat it, then you will remain forever in Jannah. This 'command' is the tree. **Eat it and you will never be removed afar from the court of ALLAAH. For this reason, ALLAAH forbade you from going close to the tree. The wretched one taught the upside down thing.** That tree was not the command, it was bitter. Aadam υ was deceived and he slipped, 'Aadam forgot', refers to this. Due to the teaching of Iblees, he understood the tree that will take him far to be the tree that will take him close.

No sin comes from the Ambiyaa', they slip

Brothers and elders, understand an important subject matter here as well that no sin can come from the Ambiyaa', not a minor sin and not a major sin, not before nubuwwah and not after nubuwwah. The ambiyaa' are ma'sum. The meaning of ma'sum is that ALLAAHI protects them from sin. Therefore, no sin comes from them. However, they can slip. The meaning of ma'siyah is to disobey, to go against the order of a senior. The Ambiyaa cannot do this because if they go against the command of ALLAAH, then who will obey ALLAAH? The meaning of "zallah" is to slip, a person is walking on a place of slipping and he walks cautiously, then too he slips. The difference between them is that in ma'siyah a person sins with the intention of it, he does a sin intentionally and **in "zallah" there is no intention of sin and sin happens.**

In other words, in "zallah", the intention is good but afterwards it is known that a sin occurred, for example, the

brothers of Yusuf υ promised the father that they will look after Yusuf υ, they threw him into the well and said to the father that a wolf ate him. They were ten brothers, the eldest of which was Yahuda. Regarding him, there is a view that he became a Nabi later on. So, the question is that going forward he became a Nabi, so how did he commit such a sin? One is, they threw the brother into the well, then they came and lied, can such a person be a Nabi? The reply is in the Qur'aan. The brothers had a meeting that the thorn of Yusuf should be removed between us because our father has his complete attention towards Yusuf, our father does not look towards us. And the father is a Nabi, whoever he focuses his attention towards; he will get nubuwwah in future. Subsequently, this came up in the meeting, 'kill Yusuf or send him to a far off country, the attention of your father will be towards you.' Nubuwwah, which is the mercy of ALLAAH, you will get it. This sin of sending Yusuf υ to a far off country, they sought forgiveness for it, the doors of repentance are open, 'and you will become after him from the pious', here, the intention was that the thorn of Yusuf should be removed from in between, then our father who is the Nabi, his attention will be focused towards us and then we will becoming deserving of the mercy of ALLAAH and nubuwwah. This is called "zallah".

Similarly, the action that happened from Hadhrat Aadam υ was "zallah" because his intention was to acquire the closeness of ALLAAH and to live forever in Jannah and there is no evil in this.

The meaning of 'and Aadam disobeyed his Rabb and deviated'

If someone says that the Qur'aan says, 'and Aadam disobeyed his Rabb, he turned away from the command, so he was deviated.' The reply will be that my brothers, first

understand the condition of the people before understanding the verse.

The way of the world is that the juniors call the seniors with titles and the crimes of the seniors are not caught. There is a famous statement, ‘it is wrong to catch out the wrong of the seniors’ the seniors do not refer to the juniors with titles and if a junior does a crime before a senior, then he is reviled a lot, then he does not even hug him.

Hadhrat Aadam υ is the servant of ALLAAH. He is junior;ALLAAH is ALLAAH. Upon a shortcoming of Aadam υ, ALLAAH reprimanded him and said, ‘and Aadam disobeyed his Rabb and then went astray’ then ALLAAH chose him, ALLAAHI is greater than Hadhrat Aadam υ and greater without limit. **Therefore, He has the right to say what He wants but you and I do not have the right to say this.** Like a father, his son is a Shaykh ul Hadith, he calls him by his name and says, ‘Ahmad, come here.’ So, do the students of the Shaykh ul Hadith also have the right to say the same thing? They will never say it. They will call him with titles and honour. If the Shaykh ul Hadith makes a mistake in front of his father, and he reprimands him, but his students cannot do this. If they do this, it will be their mistake.

Aadam υ got children when he came to the world

Anyway, Aadam υ was brought to the earth and upon coming down, when he ate of the produce of the land, then blood was created in his body. Then the sperm and egg came together in the womb of the mother, and from both bodies, the body of man began to be created in the womb of the mother. Then, in 5 months, the body of man was completed. What is said in the Qur’aan that every person was made of sand, this is the reality. It is not that every person was made of mud. The

hadith states that when the body of man was completed in the womb of his mother, then ALLAAHI commands an angel; the angel brings the soul from the world of the souls and blows it into that body.

Subsequently, a woman sleeps at night, there is no movement in her stomach but when she wakes up in the morning; then she finds the child moving. In this way, man comes from the world of the souls into the world of the bodies.

However, the child cannot tolerate the environment of the world as yet. Therefore, it is kept in the stomach of the mother for four months. These four months is a period between two worlds. The barrier between them because when a person goes from one world to another, then there is a barrier in between. So, these four months is a barrier between the world of the souls and the world of the bodies. And the direction of this barrier is towards the world of the bodies, not towards the world of the souls, i.e. this barrier is close to the world of the bodies, not to the world of the souls. That is why the menstruation of the mother is the provision for the child. Anyway, the child came into the world and thus the one who came into the world was born, he becomes apparent, he does not come from non existence into existence, he was born long ago in the world of the souls.

What is the proof of the promise of "Alast"? No one remembers the talk of that time

At this point, if someone asks a question that we do not remember the incidents of the world of the soul and whatever took place there. So the reply is that not remembering is not proof that the incident did not take place. After being born, who remembers the incidents of the four or five years of his childhood? Who remembers coming out of his mother's

womb? Whereas we all came out. Then, we drank milk for two years after coming out. Who remembers drinking milk? We see other children being born and drinking milk, that is why we have conviction regarding ourselves. If someone did not see this, then no one says that he did not pass this stage. So, when we do not know of the conditions of the world, so where will we remember the conditions of another world.

Another example; we are studying in a Madrasah. I studied 40-45 years ago. Today, I remember who I studied this book under but which day, which lesson was taught, I cannot tell you, and in which lesson did the teacher say what, that also I cannot tell you. However, I know this much that Sharh Jaami was taught to me by Hadhrat Maulana Siddeeq Ahmad Jamwi α. Beyond this, I do not know anything else. However, every person knows that I studied in a Madrasah. The proof of this is that there is ability in us today. If we did not study, then we would not have any ability. This ability is proof that we have studied, whether we remember the details or not. Similarly, when ALLAAH showed Himself in the world of the souls and made them recognize Himself, then this ability is within every man. The remembrance of ALLAAH is entrenched in every person’s heart, in the heart of the one who believes and in the heart of the one who does not believe. The Qur’aan says that those who do not believe in ALLAAH, when they travel in the sea and they are surrounded by waves, then to whom do they turn? Before whom do they bow? From this it is learnt that the remembrance of ALLAAH is in every heart and there the voice is that of the inside. Anyway, all these incidents took place in the world of the souls and it is not necessary to remember them. Yes, signs could be found. **The signs are present, ability is present and just as ability is a proof that we have studied, and similarly, the forgiveness of ALLAAH lying in every person’s heart is a proof that at sometime we recognized ALLAAH.**

The ruling of the people of Fatrat and those who live in the mountains

The teachings of one Nabi came to an end and the new Nabi did not come as yet. What will be for the people that came in between in the aakhirat? This people are called the people of fatrat. Similarly, the people that live on the mountains, they are cut off from the civilized world. They do not come here, nor do the people of the world go to them. Today in the world too, there are such places whose residents have no link to the other people of the world. They do not know any Deen, what will be their condition in the aakhirat? These are called the people who live in the mountains.

It is the madh-hab of Imam Abu Hanifah α that the basis is on kufr and Imaan. If they recognized ALLAAH, they will get salvation, they will go to Jannah and if they did not recognize ALLAAH, or they did recognize Him but worshipped someone other than ALLAAH, then they will go to Jahannam and they will be taken to task for the rest of the matters like fasting, Salaah etc. because knowledge of them is not in the nature of man, **but recognizing ALLAAH is in the nature of man.**

In history, the condition of various people of fatrat have been mentioned. Amr bin Nufayl was a person that passed, he was a good person. Once, before nubuwwah, Rasulullaah ε went to him for some need. He presented food. Rasulullaah ε refused. Amr bin Nufayl said, “Look, I do not eat of those animals that are slaughtered in the name of those other than ALLAAH, I slaughtered this in the name of ALLAAH.” This is an incident of before Nubuwwah. From this we learn that recognition of ALLAAH is in the nature of man. If a person concentrates, he can recognize ALLAAH.

Anyway, whenever we have to go from one world to another, then there will be a gap in between. Without the gap, a person cannot jump and reach the next world. After death, the life that is in the grave, it is the separating gap between this life and that life. And this **barzakh** is a part of that world because on the day of Qiyaamat, we will come from the **grave** into that world. **In Arabic, it is known as Ma'aad, i.e. returning.** We that have gone forward and have reached the world of the grave; from there we have to return to that world. Qiyaamat will be established in that world. It will be the last day of this world and it will be a length of 50000 years. (Al Ma'arij, 4). This day of 50000 years; will be the final day and this is the day of Qiyaamat. Then, from this world, all the people will move to the aakhirat and they will live in the aakhirat forever.

In summary: in this world, because everyone has to return, that is why the world of the grave is a completion of this world, like the life in the womb of the mother is the gap between the world of the souls and the world of the bodies, and that life is a part of this world because children come from there into this world.

However, a person will reach the world of the grave and will be very close to the aakhirat. **Only a thin veil remains in between and the laws of the aakhirat will begin to show in the grave.** In the hadith it has been explained such that when there will be questioning in the grave, then for a pious servant, a window to Jannah will be opened. From there, breezes will blow. And for the evil person, a window to Jahannam will be opened and from there sparks will come out and one spark is as big as a camel. This is showing of the laws of the aakhirat.

Anyway, on the day of Qiyaamat, we have to return to this world. Then there will be reckoning and the bridge of siraat will be placed between the two worlds, through which the dweller of hell will pass and will go into Jahannam and the dweller of Jannah will go into Jannah.

Then, when the last day will be completed, then this world will come to an end and a new world will begin that will last forever.

Reckoning will take place in this world

Man did good and bad acts here. That is why decision about him will take place on this land. One person says that I performed many Salaah and I speak lies. It will be asked of him, 'speak, on which parts of the earth did you perform Salaah?' the earth will give testimony if he performed, otherwise the earth will belie him. The hadith states that where the person performed Salaah, that earth will testify on the day of Qiyaamat.

Therefore, it is a ruling that once the jama'ah has been completed; then a person should move from the place where he performed the Fardh, change his place and perform the nafl so that he may have more testimony in his favour.

Upon this the student says that he should perform 2 rak'at of nafl here and 2 rak'at of nafl there and in this way he should roam the entire Masjid and perform nafl so that his testimony can be more and more. The answer to this is that this is not the only wisdom of changing ones place, another wisdom is that if all the people perform the Sunnah Salaah in the same place of perfoming the Fardh, then the person who comes there will be deceived and he will understand that the congregation is still on and he will join the jama'ah. When people spread out, then the person coming will immediately understand that the jama'ah is over. This wisdom is not found in nafl Salaah because the person who comes there will not be deceived. Therefore, in nafl there is no need to change ones place repeatedly.

In summary, the earth giving testimony has been mentioned in the hadith. Now, if this reckoning is in another

world, then the witness will be left here and the reckoning will be there. So, how can decision be made without witnesses? Therefore, reckoning will take place in this world so that the actions of this world can be decided in this world.

The subject matter being discussed was that the life of the womb of the mother is a part of the life of this world because the baby has to come here and the life of the grave is also a part of the life of this world because there is no return from the grave. However, when reaching the grave, a person is so close to the aakhirat that only a veil remains between the world and the aakhirat. And the laws of the aakhirat begin to show. If the laws of Jahannam are shown, then this is the punishment of the grave and if the laws of Jannah are found, then this is the comfort of the grave.

The recompense and punishment will be given to both the soul and body in the grave

The soul is also punished in the grave as well as the limbs of the body. Because these are matters of the other world, that is why we cannot see those matters with our eyes. It could be brought close to the mind, if there is someone that can understand; then he can understand.

There is a telephone, national and international. If the telephone kept at home is local, then it is linked to the telephone of the city and if it is national, then it is linked to all the telephones nationally. If it is international, then it is linked to every telephone in the world. However, this link is hidden, i.e. it is accepted. Then, when someone phones a specific number and the phone rings in a specific house, then a real relationship will be established with that telephone. First there was a hidden relationship, now when the phone rang, then a real relationship was connected and if the telephone is local

and if someone wants to phone out of the country, then immediately the sound will come, this ease is not present on that phone.

Now listen, on the day of Qiyaamat, when the trumpet will be blown for the first time, then all people will die, then ALLAAH will send rain and new bodies of people will grow and these new bodies will be made from the sand of their first bodies. There will be no increase. **The hadith states that the extra skin that was cut off during circumcision, that will also be part of their bodies.** Then when the trumpet will be blown a second time and the souls will be made to fly, then the souls will not just go into any empty body, but every soul will go into its body. This is a place to ponder that how wills the soul recognize its body? There should be some relationship with its body; then only will every soul go into its body. Like the international telephone has some link will all the telephones, then only will it ring when a specific number is dialed. And if the telephone is local, then it will not ring because it does not have a link to that number.

Similarly, every soul is in its place in the world of the barzakh and the body is in the graveyard but there is some relationship between the body and the soul, then only will every soul go into its body, it will not go into another body.

And when the soul has a relationship to the body, then what difficulty is there in understanding this subject matter that the punishment in the grave is not only given to the soul, but the limbs of the body are included. So, we can only bring this close to the mind. Now if you say that show it to us, then this is beyond us because this is not a matter of this world, it is a matter of that world. Also, it is not of this present time, but of the future.

Summary:the verse I recited in the Khutbah, the disbelievers are addressed, ‘how do you disbelieve in

ALLAAH when you were nothing, then ALLAAH granted you life, then ALLAAH will grant you death.' The disbeliever believes these three things, he believes that he came from non-existence into existence as well, he accepts his existence, and then he also accepts his death. Then you will be brought to life and you will return to ALLAAH. This must be told to the disbelievers that when you believe these three realities, you believe coming from non existence into existence, you believe existence, you believe in death, then you have been brought once from non existence into existence, so why cannot you be brought a second time from non existence into existence? The first life is before you, so, just as you were dead at first, similarly, after this existence you will die. Then there is life after death but you do not believe this second life, it is strange.

Today is the time of believing. Believe this reality as well, tomorrow when the time will be lost, then whether you want to or not you will have to believe in the second life but what will the benefit of believing then be? The time of Imaan and actions has been lost.

والحمد لله رب العالمين

(14) The bounties of the Aakhirah are of much higher status than the things of the world

After the MasnunKhutbah, ‘beautified for mankind has been made the love of pleasures from women, children, large heaps of gold and silver, branded horses, livestock and plantations. These are the luxuries of the worldly life and with ALLAAH is a most excellent return. Say, “Shall I inform you of something better than that? For those who have Taqwa are gardens by their Rabb, beneath which rivers flow. There they shall live forever and purified spouses and ALLAAH’s pleasure. ALLAAH sees His bondsmen. Those who say, “O our Rabb, we certainly have Imaan so forgive our sins and save us from the punishment of the fire.” Those who exercise sabr, the truthful, the obedient, the charitable and those who beg forgiveness in the early hours of the morning.’ (Surah Aal Imraan, 14-17)

The etiquette of sitting in a religious gathering

This space, left in the middle should not remain, it should be filled. On account of this, blessings and mercy will descend. And my young brothers sitting reclining against the wall, are they older than me? It is all right if there is an old man, he has permission but the one who is young, why does he sit that way? They should come forward. This is not a good way to listen to talks of deen; the talks of deen should be heard with desire and enthusiasm. Everything has etiquette, the etiquette must be considered; then only will the thing be attained. If a person will not listen to the talks of deen with enthusiasm, then how can there be benefit?

Things of the world have been made desirable for the people

My brothers, these are a few verses of the Qur’aan that were recited in the Salaah today and they were recited in the last rak’at as well. In these verses, ALLAAHI explained that it has been beautified, it has been made looking good, the love of desired things, the love of things liked by the heart, what are the things liked by the heart? Women, sons, not children. Heaps of wealth, of gold and of silver, numbered horses, before the grand horses used to be numbered. Now there is sport, this one is numbered 16, that one 17, in the times of old the horses used to be numbered and now the people are numbered. They are the horses of this time. Now horses are not used for riding, cars have replaced them. There are high quality cars as well; I do not know the name. And livestock, camels, goats, cows, bulls, they are all livestock. The owners of camels like camels, the owners of cows and bulls like their livestock, the owners of goats like their goats. Those who breed livestock, the livestock has been made beautiful for them and farms; farms have been beautified for the farmers. These are examples; this is the exegesis of ‘love of desires.’

Why have things of the world been made desirable for people?

Why has this been done? What is the expediency behind it? There is wisdom and expediency in every doing of ALLAAH. That wisdom and expediency is that if there was no love for these things; then who would be ready to live in the world? ALLAAHI has made this world so grand and good, and he beautified it and showed it such that no one is ready to leave here. Ponder, what what matters there are in life, worries, difficulties, calamities and misfortunes, make a list of them and on the other side, make a list of the things you like. You will

see that the desired things by man will be more, over his worries. Subsequently, a person will become old, his eyes will fail, his ears will not work, his legs replied, then too, he will not be ready to die. Whatever may happen, he must live in the world. Why is this? ALLAAH has made the world desirable, He beautified everything in it, that is why the world seems good and it seems more beloved and desirable than those worries.

This has been stated in the hadith that when a person becomes old, then two things in him become young; one is the love of life and the second is the love of wealth (Mishkaat #5270). As a person becomes older, the love of these two things increases; when these likes of his are young, then who will leave the world?

The things of the world are to use for a few days

However, this lush world, all these things liked by the heart, whose love surrounds the heart of a person, it is to use in the life of the world. In Arabic, **'mataa' refers to such a thing which is used for a few days and thrown away,** like a woman places a cloth over her private parts, that becomes dirty and black over a while, then it is thrown away. Another one is brought and used; this is mataa. A thing used for a little while (for a few days). This is an old example, the newer example is a napkin, i.e. a tissue, the paper is is taken out from a box, the hands and nose are cleaned and it is thrown away. **The status that the tissue has, the entire world has the same status.** It is to be used for a little while. It will then come out of ones possession. A good end lies with ALLAAHI, i.e. this wealth should be used to acquire the wealth of the Aakhirat;then it will be of use. The benefits of the world are short lived. Eternal benefit is in the aakhirat.

Throughout his life, man will say, o wealth! O my wealth, o my wealth! Whereas his wealth is only three things, what he ate and finished, what he wore and became old and whatever charity he gave and stored with ALLAAH, these are three forms of wealth. The rest of it he will leave for others and go. The heirs will use it, it gets promised for cats and dogs or it will be destroyed.

Another hadith states that after death, three things remain with man; his relatives, the wealth of the deceased and his deeds. Then two things return, only his good and bad deeds remain with him.

My brothers, what he sent forth, if he sent evil acts, then we seek the protection from ALLAAH and if he sent good deeds, it could be of any line of good deeds, those deeds would be of use. They are not good to be used for a few days, but it is provision that will remain forever.

Why is the reward for good deeds not given in the world?

Therefore, ALLAAH has not kept the recompense for deeds in this world; He has kept it in the aakhirat. If the rewards of deeds are given in this world, then the believer will remain in ambush. Ponder, a person began to perform Salaah at the age of 15, if he is given the reward of his Salaah in this world, then in how many days will he use the reward? Sixty years, seventy years, eighty years, ninety years, a hundred years, then he will die. So, he took benefit from the reward of his Salaah for eighty-five years. And the Salaah that he performed will die before dying; he took benefit for one day from it. That is why ALLAAHI did not keep the reward of deeds in this world. He placed all reward in the aakhirat so that in the aakhirat, when he gets his reward, then he will use it for eternity. Now the reward will never end.

This subject matter has been explained in Surah Yusuf (verse 57) ‘and the reward of the aakhirat is better for those who have Imaan and they have Taqwa.’

Question: if some reward of good deeds is given in this world and the rest is given in the aakhirat, then what is the problem?

Answer:this cannot be for a number of reasons.

Firstly, the wage/recompense of work is given after the work has been done, not during the action. **Secondly,** the decision is made on the ending and the person does not know now what his ending will be and if the matter is dealt with according to the knowledge of ALLAAH, then the secret will be of no use and the basis of the shari’ah making him responsible will be removed. In this world, it is necessary to believe in the unseen. **Thirdly,** the reward of this world and the reward of the aakhirat differ in terms of type. The grape here and the grape of the aakhirat is something else. Then, for reward, which grape should be given? The body of this world cannot use the grape of the aakhirat. **Fourthly,**if some reward of good deeds will be given here, then punishment for evil acts should also be given here, and in this case, no disbeliever will ever prosper. The last verse of Surah Faatir says, ‘if ALLAAH were to take man to task for everything he does, ALLAAH would not have left a single creature on the face of the earth. However, ALLAAH defers them until an appointed term. When their term arrives, then ALLAAH is ever watchful over His bondsmen.’

The summary of the verse

ALLAAHI says that the world has been beautified for people for a reason. Now, if a person makes it his priority, his gaze is focused towards it only; he will remain for this world and he will be caught up in these things, which the hearts love. This is deception. These are goods to use for a few days, on account of them a person must prepare. A good result is in the aakhirat. All these things are for the reason that through them a person can make his future life.

The eternal gardens of Jannah are better than the things of the world

Then ALLAAHI says, 'say, 'shall I not show you something better than these things?' this world, which is goods for a few days, which seems good to you, shall I not show you something better? Better than it are the gardens, which a believer will get when, he goes to ALLAAH. The people who were abstinent will get it. Who is an abstinent person? A pious believer. A believer can be evil, he can be sinner too, but a pious believer and **muttaqi is he who does not leave any of the obligations and compulsory duties. He does not go close to any major sin. If he happens to commit any sin, then he repents at the first opportunity.** Then, besides the obligatory and compulsory duties, there are the sunnan. There are Sunnah mu'akkadah and ghayr mu'akkadah, and then there is Mustahab. The status of the deeds goes in sequence and slowly a person will become the friend of ALLAAH. The auliyaa are these very believers. However, they go beyond the obligatory and compulsory duties. They fulfil the Sunnah mu'akkadah, they do the Mustahab deeds, they perform Nawaafil and through them they go close to ALLAAH until they become the friends of ALLAAH.

Similarly, it is conditional for a person to be pious that he stays away from major sins, then after major sins, it is necessary to stay away from minor sins. Then those things

about which there could be a doubt of sin, he has to stay away from them too; then he will become a pious person.

In summary: the pious believers who will get gardens, they are better than all the things of the world. The gardens will be lush forever; there will be springs flowing beneath them. Look above, nothing is seen and below there are rivers flowing in the roots. Due to this, the gardens will be lush forever, they will never dry, their leaves will never fall, the pious will remain in these gardens forever. This is a separate bounty. One bounty is the garden, then the garden will remain lush forever, then one will remain forever in them and he will never leave those gardens.

A person will get pure women in Jannah

Among the desirable things of the world, women have been mentioned first. The women who have been made beloved in the world, a person will get them there as well but they will be pure in every way.

The laws of the time of menstruation

However, the women of the world menstruate for some expediency. Every month, five or seven days are such that it is forbidden to go near them. It is necessary to sleep on a separate bed. Today these verses were read that some people asked Rasulullaah ε, 'when a woman is menstruating, then what should be done?' Rasulullaah ε replied that menstruation is that difficult time in which a woman is not normal. Therefore, stay aloof from them while they are in that condition. Do not lie down with your wife. He then emphasized further that do not go close to them until they become pure. **In Abu Dawud is a hadith that the pure wives would not lie down together with Rasulullaah ε while they were menstruating, they would lie down on a separate mat. However, on one occasion**

Rasulullaah ε lied down with Hadhrat Ayesha radhiyALLAAHu anha. That was to clarify the ruling, it is not Sunnah.

All the women of Jannah will be pure

Besides this, it is not even known what type of filth lies in man. Some filth is in his nose, some are in his mouth, some filth is on his teeth, some filth is under his armpit and it is not known what what filth there is, but in Jannah, the spouses that one will get, whether they were of this world or the damsels of Jannah, they will be pure. ALLAAHI has kept them pure.

The one who was not married in the world

There are some women in the world who did not have a husband and there are some men who did not marry. For such men and women, they will be married there; no one will remain unmarried.

The women of the world are also Hoor

Every woman of Jannah is a hoor. Hoor is an Arabic word. It means a white woman. Hoor is the plural of hooraa'. White is not the white of Europe, this is a word that stuck with them, even if they are not white, even if they are ugly, but if the skin is white, they use the word white. However, all the women of Jannah will be white and beautiful. The women of the world will also be hoor, in fact, they will be the leaders of the hoors in Jannah because the hoors of Jannah are a creation of Jannah and these women will go to Jannah through the blessings of Imaan and actions. They did not go for free. Therefore, their status will be higher there.

Which husband will the woman get who married more than once?

At this point, people ask a question, a person had a wife, then he passed away and the wife married someone else. Then the second husband passed away. Then the woman married a third time. So who will this woman get? She had three husbands in the world. People ask this question. You will also be thinking that I will find out after the lecture. Why shall I not explain now? **The correct answer is that this is not known.** The things that will happen in future after the world or the things that will happen after death in the aakhirat, we know those answers which have been mentioned in the Qur'aan and hadith. That which is not mentioned in the Qur'aan and hadith; we do not know the answer. **The mind cannot be used in the matters of the aakhirat. Analogy will work in the matters of the world.**

If something is mentioned in the clear texts of the Qur'aan and hadith, then we can say. Without this, we cannot say anything.

This matter has not been clearly mentioned in the Qur'aan or hadith, nor is it mentioned by indication. Therefore, the correct answer is that this is not known. However, there are a few views written in the books, but they are the views of the scholars, not from the Qur'aan and hadith. Therefore they are not definite; one is that the last husband will get that wife because when the first husband died, the nikaah came to an end, then when the second husband died, then the nikaah also came to an end, then only was the next nikaah permitted. Then the third nikaah took place, so he was the last husband, the wife remained in his nikaah at the end; that is why he will be with her. But the third one will also pass away, or the wife will pass away. If any passes away, then the nikaah will come to an end, so what is the reason of preference for the third?

Nikaah is broken upon death

If the wife passes away, then the nikaah also comes to an end, if the husband passes away, the nikaah also comes to an end. The only difference is that if the husband dies, the nikaah will remain until the iddah, and if the wife dies, then the nikaah will be terminated immediately. If the wife passes away, then the husband cannot touch her. If there is no one to bath the wife, then the husband cannot bath the wife because the nikaah has terminated. Now she has become a stranger. However, there is so much scope that the husband can see the face of the wife. **When the janaazah is prepared, then he can have a look at the face of the wife, he cannot touch her hand.**

Looking at the face of a Ghayr Mahram deceased

Question: the women here look at the face of the ghayr mahram deceased?

Answer: this method is incorrect. This method is also in vogue in India. The woman passes away, and then no strange man can look at her face. The mahram, like the son, brother etc. or women, they can see, it is permitted.

However, a man passes away so strange women also come to visit and they look at the face. This is not correct. **The laws of Pardah are not specific to life; they remain after death too.** On one occasion, Rasulullaah ε said to a Sahabi that do not look at the thigh of any living person or any dead person. Just as it is not permissible to look at the thigh of a living person, it is also not permissible to look at the thigh of a dead person. Therefore, when the deceased is bathed, then a thick cloth is placed over the area between the thigh and the knee. Pardah is made and the deceased is bathed. So, just as is the case when living, a person cannot look at the face of a strange

man after passing away. Similarly, looking at the face of a strange woman, just as it was not permissible during life, it is not permissible after death. **Therefore, this method that all the men and women of the locality come when it is the funeral of a man and they see the face, it is not permissible in the shari'ah. The mahram women can see.**

The **second** view that is written in the books is that the person will be given a choice on the day of Qiyaamat. Whichever woman he prefers, she will be given to him. The **third** view written in the book is that from the three, whoever had the best character with the woman, the woman will get him.

However, these are all the views of the scholars. This matter is not clearly mentioned in the Qur'aan and hadith, nor by indication is it found. Therefore, the correct answer is that this matter is not known. In the aakhirat it will be known who she will get. **It is also not necessary that every matter be known here. In this world, it is necessary to decide that which relates to deed because without deciding this matter, how can one practice?** However, that which is not related to practice, it is not necessary to decide in this world. It will come in the next world.

A person will attain the pleasure of ALLAAH in Jannah

Through the grace of ALLAAH in this world, we are believers and we strive that we spend our lives with abstinence. However, the heart fears that what will our end result be, which is known by ALLAAH. If our ending is on Imaan and good deeds, then ALLAAH will be pleased and before dying, if our condition changes, then the end result will be evil. The hadith states that a person will do the actions of Jannah his entire life, then when one hand is left for Jannah, his misfortune

overcomes him and he loses his Imaan, he goes on the path of kufr and he dies a kaafir and he reaches Jahanan-hell. It can also happen that a person is treading the path of Jahanan-hell throughout his life, when one hand is left for Jahanan-hell, he fortune overcomes and ALLAAH grants him the divine ability and he believes and he dies upon a good condition and he reaches Jannah.

Therefore, what will be our final end? This is known by ALLAAH best. We should remain fearful in the world and the greatest du'a we should make is that O ALLAAH, grant us an end upon Imaan. **However, he whose end was on Imaan and he reaches Jannah in the aakhirat, ALLAAH becomes so pleased with him then He will never be displeased with him again. This is a bounty even greater than Jannah.** Surah Taubah (verse 72) states, 'and the greatest bounty is the pleasure of ALLAAH.'

Who will get the bounties of the Aakhirah?

These three bounties of the aakhirat (gardens, pure wives and the pleasure of ALLAAH), whoever will get them, ALLAAH knows best. 'and ALLAAH is Aware of these servants'. However, tell us regarding who these servants are so that we can also stand in their row. So listen, those servants are the ones who say, 'O our Rabb, indeed we have brought Imaan, so forgive our sins and save us from Jahannam.' This is one thing, i.e. the servants should be believers and they should continuously seek forgiveness for their shortcomings and they should continuously make du'a' to be saved from Jahannam.

There should be no pride over Imaan

Together with Imaan, a person should not have pride/be deceived that we are Muslims so Jannah will be the resting

place of our fathers. Generally today, this is the thought of Muslims. They do not give zakaat but their names are in the list of Muslims, therefore, they are contented that Jannah will be our resting place. In fact, they say that if we do not go to Jannah, then who will go? And if ALLAAH does not forgive us, then who will He forgive?

My brothers, Jannah is not the resting place of anyones father. There is a verse in the first juz that was recited yesterday, ‘the Jews say, ‘only those who are Jews will enter Jannah, the Christians say the same thing, i.e. the Muslims will not go to Jannah. Only we shall go (the Muslims today say the same thing). ALLAAH says, ‘this is talk of amusement, this is their false hopes.’ You ε should say to them, ‘if you are truthful, then bring proof.’ The tauraat is with you, the injeel is with you, bring a proof from them that only those who are Jew by name and those who are Christian by name, for them is Jannah. None besides them will go to Jannah. Jannah is not for the Muslims. Jannah is the resting place of the Jews and Christians. If you have proof of this, then present it. Where will you present it from? There is no proof.’

Today, the ignorant Muslim is also in this good thought, it will also be said to them that what is the proof of your made up thoughts? **Bring proof from the Qur’aan or from the hadith that whoever calls himself a Muslim will definitely go into Jannah. They also do not have proof. Like the Jews and Christians, they only have ‘good’ thoughts.**

Then the Qur’aan explains the yardstick regarding who will enter Jannah? ‘why not, i.e. why will the Muslims not enter Jannah. The yardstick of entering Jannah is that a person should hand himself over to ALLAAH completely in the condition that he is a believer.’ The commands that ALLAAH has given to be fulfilled should be done with Imaan and the prohibitions He has given, those things should be avoided. Such a person will definitely go to Jannah. This yardstick is not

found among you and it is found among the firm Muslims, so come onto this, whoever will do so, he will enter Jannah.

The person who says, ‘O our Rabb, indeed we have brought Imaan, so forgive our sins through the blessings of our Imaan and protect us from the punishment of Jahannam, these people live a pure life with Imaan and they seek forgiveness for their shortcomings and they make du’a’ for protection from Jahannam, those people will definitely enter Jannah.

Du’aa’ is necessary

Du’aa’ is the essence of worship like it is explained in the hadith and in Salaah, at various places du’aa’ is to be made. In fact, the last part of Salaah is specific for du’aa’. However, when Islaam spread from the Arabs to the non-Arabs, then until wherever the Sahabah went and the countries they conquered, they became Arab countries. The Sahabah conquered Iraq, Shaam, Egypt, the gulf countries, all of them, they all became Arab countries. However, later on, wherever Islaam spread, Islaam remained weak there. Those countries did not become Arab countries. We also fall under these countries. Islaam came to India very late. Therefore, India is not an Arab country, the people here do not know Arabic, these non-Arab people who do not know Arabic, they cannot make du’aa’ in Salaah. They will make in their own language. However, if a person makes du’aa’ in Salaah in his own language, the Salaah will be nullified.

These poor people learnt one du’aa’ when they were young, ‘o ALLAAH, indeed I have oppressed myself…’ they only know this one, they read this one daily and do not understand anything whereas du’aa’ refers to asking for ones needs from the heart but the foreigners do not know Arabic, therefore they are not able to.

When this need comes, then the scholars have said that after salaam, the time immediately after that; is also joined to Salaah. So make du’aa’ immediately after salaam and make in your own language, this is also asking in Salaah.

Nowadays people say that it is not proven from Rasulullaah ε and the Sahabah to make du’aa’ after salaam. Therefore, it is innovation to make du’aa’ after salaam. These poor people do not know the meaning of innovation, du’aa’ is proven by action and by way of statement. Yes, in the form of congregation and with punctuality it is not proven. Therefore, one should refrain from it, why has du’aa’ itself been called innovation?

The Arabs do not need today, the du’aa’ they want to make, they make in Salaah but what will the ignorant Arab and the foreigner do? They cannot make du’aa’ in Salaah. The Salaah will be nullified if the Arabic is all wrong. So, if they are not told to make du’aa’ after Salaah, then the relationship between the servant and ALLAAH of asking will come to an end.

The custom of du’aa’

However, the custom of du’aa’ after the Fardh Salaah has remained. The Imam learnt a few ‘rabbana’ and he recites them all the time in sequence and he probably does not understand. Where his breath stops, the muqtadis say Aameen. This is not du’aa’, it is a custom of du’aa’. **Du’aa’ is that a person asks his needs in his language from his heart, just reciting the du’aa’s is not du’aa’, the most is that it could be called Dhikr.**

The congregational form and necessary form should be abandoned

Anyway, after Salaah, the non-Arabs need du'aa'. That is why it is necessary but it is not necessary that everyone raise their hands at the same time and all complete du'aa; at the same time. When the du'aa' is completed, then they all wipe their hands over their faces. **It is also not necessary that when the Imam completes the du'aa' then the muqtadi also finishes. If he wishes to make du'aa', then he can carry on.**

If someone has a need then he can go away without making du'aa'. This should be borne in mind, in fact, even if the Imam has a need, he can go away because the link between the Imam and the muqtadis comes to an end with salaam.

ALLAAH loves du'aa'

ALLAAHI loves that servant who asks of Him. Those who do not ask of ALLAAH, ALLAAHdoes not like it. Surah Mu'min verse 60 says, 'and your Rabb said, 'Make du'aa' to Me, I shall accept your request. Those who turn away from My worship, they will soon be disgraced and sent to Jahannam.'

The future

The subject was being discussed that three bounties of the aakhirat are better than the things of the world, eternal gardens, pure wives and the pleasure of ALLAAH and these bounties will be given to those in whom six things are found. Firstly, he is a believer and seeks forgiveness from ALLAAH and he seeks protection from Jahannam. I shall explain the other five tomorrow. If I discuss them today, the lecture will become very long. Therefore, may ALLAAH keep my health remaining.

والحمد لله رب العالمين

(15) Who will get the bounties of the Aakhirah?

After the Masnun Khutbah, ‘say, ‘shall I inform you of something better than that? For those who have Taqwa are gardens by their Rabb, beneath which rivers flow. There they shall live forever and purified spouses and ALLAAH’s pleasure. ALLAAH sees His bondsmen.’ Those who say, ‘o our Rabb, we certainly have Imaan so forgive our sins and save us from the punishment of the fire. Those who exercise sabr, the truthful, the obedient, the charitable and those who beg forgiveness in the early hours of the morning.’ (Aal Imraan, 15-17)

The spring of the world is for a few days

Brothers and elders, the subject from yesterday was dealing with that that the world has been beautified for people and the reason for this has been explained in Surah Kahf, ‘indeed We have made whatever is on the earth as beauty for it so that we may test them, regarding who is best in deed and indeed we shall make whatever is on it a barren plain.’This world is not in spring from eternity, it is spring for a few days. It has not been predestined that the world will remain forever, but a person looks at a tree in a garden in spring and he sees the flowers and beauty and he forgets that this spring is for a few days. The end result is destruction, one day, everything will come to an end and the beauty of the tree will finish. The happiness is temporary, the real happiness is that which is everlasting, that happiness which has no end, that is real happiness.

The world is a farm for the Aakhirah

ALLAAHI created this beautiful world so that through it preparation can be made for the next world, but the problem of man is that he is engaged in this world, he cannot come over it. It has been beautified for people, likened to the heart, i.e. women, sons, heaps of wealth, branded horses, cattle and livestock. The heart likes all these things. All of them have been beautified for man, but the good result is with ALLAAH, the best result is not in this world. However, we have to prepare for this good result, the world is a farm for the aakhirat, these things that attract the heart, we have to use them and live in the world.

In the Ahadith, this subject matter has been explained in this way that Jannah is a barren plain. The actions of man plant gardens in it. **If we will perform 12 rak'ats Sunnah mu'akkadah in it regularly, then a building will be made for us there.** If we recite subhaanALLAAH, then a tree will be planted there, if we build a house for ALLAAH here, then ALLAAH will build a house for us in Jannnah out of gold and silver, otherwise Jannah is a barren plain, the Jannah of every person will be filled with his deeds, it will become green and lush.

Which actions are necessary for Jannah?

In order to attain Jannah, **the first thing that is necessary to acquire is Imaan.** Then it is necessary to seek forgiveness for ones sins and it is necessary to seek protection from the fire. This was mentioned in the lecture of yesterday.

Secondly, patience. Patience is given special importance in the actions of Islaam. Therefore, in the verse mentioned, it was mentioned first and it is mentioned in various places in the Qur'aan, the Ahadith is also filled with mention of it. From this we learn that patience is something great and it is a deed that has great importance.

What is Sabr?

Sabr is an Arabic word; it means to stop. In times of old, if an oppressor would kill someone, then he would make him stand in the court and chop his neck. In Arabic, this is said as ‘qatalahu sabran’. The meaning of sabr in the lexicon is to stop.

According to the terminology of the shari’ah, it refers to stopping the carnal self from sin and staying on good deeds is also sabr. Today this verse was recited, ‘o you who believe, have patience and encourage others to have patience and guard the borders and fear ALLAAH, this is the path of success.’

In essence, in order to acquire the bounties of Jannah, it is necessary that a person remains firm on the laws of ALLAAH himself and he stops himself from going against the laws of ALLAAH. This is patience and this is a great task. Only a person who is firm in intention can do it. It is not the work of anyone. Today this verse was recited, ‘if you are patient and fear ALLAAH, then this is from the firm works’, it is a work of courage, not everyone can do it.

It is explained in the Ahadith that sabr is a light. If man acquires this light, then his life will be illuminated and he will pass it but sabr is not easy. A person will have to undergo some sacrifice. The hadith states that he who adopts patience; ALLAAH will make him a sign of sabr. In the beginning, a person will have to have courage, then his nature will become accustomed to it and the characteristic of patience will be in him and his life will be illuminated.

This verse was also recited yesterday, ‘o you who believe, seek help through patience and Salaah, indeed ALLAAH is with the patient.’ Patience was mentioned first, then Salaah. From this, the importance of patience is clarified.

When is there a need for Sabr?

When a person is affected by calamity, worry comes over him; then he seeks the help of someone. Who does he ask help from? First from patience; then from Salaah.ALLAAHI says that ALLAAHis with the patient, it is not mentioned that He is with those who perform Salaah. From this, the importance of patience is clarified. One of the commands of ALLAAH is Salaah. Therefore, prepare yourself for Salaah, which is a sign of patience. Whoever does not have this characteristic, in difficulty he will not turn to Salaah, he will remain in his problems. Whenever anything would happen before Rasulullaah ε, there would be winds, clouds would gather, he would immediately begin Salaah. The heart acquires contentment through Salaah and the heart also gets contentment through Salaah. A person will be pleased with the decisions of ALLAAH. This is the light that is acquired through patience.

When a person does not have patience, then many times he becomes worried. Daily you hear and read of incidents of suicide. This also affects the ignorant Muslims. When they do not have patience and they are not pleased with the decree of ALLAAH, then when they are worried, they are affected by the problems of the world; then in order to run away from their calamity, they commit suicide. However, where can they get salvation from their problems in this way? If they die and become nothing, then indeed they will be saved from problems, whereas when we die, we move from one world to another and the conditions of the next world are not even known. It is not necessary that the conditions are better than here. The conditions there can be worse.

Therefore, in the Qur’aan and Ahadith, sabr has been greatly encouraged; it should be that people are pleased with the decree of ALLAAH. Whatever conditions come, they should face it head on, if sickness comes, some calamity comes from the enemy, some calamity comes in deen, whatever

conditions they may be, in every condition a person should remain firm, this is the way of those whose characteristic is sabr.

Speaking the truth takes one to Jannah

The third quality is speaking the truth. The hadith states, ‘truthfulness takes a person to piety and piety guides a person to Jannah.’ And it is said that a person will continuously speak the truth until he is written as a siddeeq (truthful one) by ALLAAH. Speaking the truth continuously will make a person a siddeeq (one who is very truthful). And it is said that lies takes a person to the path of evil and evil takes a person to the path of hell and a person will continuously lie until he is written as a great liar by ALLAAH. There is a famous proverb as well, ‘the truth saves and lies destroy’. However, the minds of the people today have changed. People say that work cannot be done without lying. Only through lies will the path open. It is necessary to lie in order to be saved from calamity. It has become a fashion to lie nowadays; a person takes it to be a good quality to lie.

However, Islaam says that speak the truth, the truth is a good deed and from one good deed, another good deed will be created. When many good deeds come together, then a person will reach Jannah. Lies is a evil and one evil will create another evil. When many evils come together, then a person will reach Jahannam.

Hiding ones objectives (tauriya) is permissible

Therefore my brothers, the nature that the world has adopted today, it is not correct. It is from the foundational teachings of

Islaam to speak the truth. It is a separate matter if a person speaks in this way that it is not the truth and neither is it lies. If a person is in some difficulty, he has permission to do this. There is no permission to speak open lies in any condition, but if a person wants to save his life and a person speaks in this way that he does not speak the truth, nor does he lie, the speak could have a dual meaning, there is scope to speak in this way.

In Arabic, this is called tauriyah, i.e. in order to save ones self from lies, a person hides his objective. It is related in a hadith that whenever Rasulullaah ε intended a journey, then he would make tauriyah of another journey. This was so that the enemy would not be aware of his movements.

The tauriya of Hadhrat Nanotwi α

Your institute, Dar ul ulum Deoband, the founder of it was Hadhrat Maulana Muhammad Qaasim Nanotwi α. He fought in battle against the British. In the battlefield of Shaamli, the Muslims were defeated. The English, who were ruling, won. After the battle was over, a warrant was issued for a few people. One of these people were Maulana Muhammad Qaasim Nanotwi α. The police went in search for him. One day the police were informed that Maulana Muhammad Qaasim Nanotwi is in his house. The police came and surrounded the house. Hadhrat Maulana had a simple nature and had simple clothing, like a servant of the house. No one recognized him to be someone great. When Hadhrat came to know that the police have surrounded the house, he came out with peace after placing his shawl on his shoulder. The police stopped him and asked, “Where is Maulwi Qaasim?” they did not even think that such a simpleton could be Maulwi Qaasim. They understood that he is a servant of the house. Where he was standing, he took a step forward and said, “He was here just now. I do not know where he is now.” saying this, he went

away and the police remained standing there. When the police entered the house, they did not find anyone.

In summary, to say something that is not true and is not a lie and the listener is deceived is called tauriyah and this is permissible.

An incident of the simplicity of Hadhrat Nanotwi α

On one occasion, while taking a stroll, Hadhrat Nanotwi α reached a place close to Deoband called Maanki. While there, the time of Maghrib set in. There was no Imam in the Masjid. The people asked him, 'Do you know how to perform Salaah?' he said, 'I do perform.' They said, 'then perform it.' Then ALLAAH knows best what happened. He recited Surah Kaafiroon in both rak'ats. Man forgets. Hadhrat α also forgot. After salaam was made, the people made a noise, 'the Salaah was not done, the Salaah was not done!' Hadhrat α said that the Salaah is done. The people remained silent and Hadhrat returned. After esha, the people made a noise that ALLAAH knows whether the Maghrib Salaah was done or not. In the morning, they wanted to go to Deoband and ask the fatwa. A delegation from the town came the next day to the Madrasah. They came to the Madrasah and asked, 'Who is the big Maulwi here?' the students took them to the room of Hadhrat. Now they all saw that he was the one who lead the Salaah. Now they all remained silent. No one spoke. Hadhrat asked, 'Why have you people come?' but no one spoke. After much time passed, one person said, 'Maulwiji, yesterday you should have said that you are the big Maulwi, then there would have been no need for us to come today.' In essence, this was his condition. He had such simplicity, that it was difficult to gauge whether he was an Aalim.

A second incident of the simplicity of Hadhrat Nanotwi α

On one occasion, Hadhrat Nanotwi α was returning from a stroll. On the way, a villager had a bundle of sugar cane on the ground. When Hadhrat passed, he said, ‘O person, place this bundle on my head.’ When Hadhrat lifted it, he said, ‘if you find it difficult, I shall carry it.’ He said, ‘carry it.’ He carried it and went forward and the person came behind. He asked the person who he was and where he came from, why is he bringing the sugar cane and for who etc. the person said that he is from a particular village and he is bringing the sugar cane as a gift for Maulana Qaasim so that he can squeeze it, use the juice to make kheer and eat it. Hearing this, Hadhrat carried on. When they came close to the city, he said, ‘take brother, your bundle.’ He took it and Hadhrat took another road to the Masjid (chatta) and went to his room. The person took the bundle to the Masjid and asked him, “Where is Maulwi qaasim?” he replied, “I am Maulwi Qaasim.” He recognized that this was the same person who just carried the bundle and helped him. Subsequently he said, ‘you want the cane to make kheer (that is why you have become Maulwi Qaasim).’ He went out of the Masjid and asked the students. The students told him that this is Maulana Qaasim. He excused himself that he was insolent and made him carry the bundle. In summary, Hadhrat was so simple that no one could quickly recognize that he was a great Aalim.

An incident of tauriyah

A great lecturer passed before, Abdur Rahman bin Jauzi. He would lecture daily. In one gathering one day there was a shi’a

and a Sunni. (Before, the shi'as would come to the Masjid of the Sunnis and would listen. Now they do not come at all. They separated themselves. That is why their reformation stopped. Now, no shi'a becomes a Sunni. Their field is different now. Just as the "radha khanis" have made such a noise that the Deobandis are impure that they wash the Masjid and if a Hindu comes to the Masjid, they do not wash it. Similarly, they separated their flock, that is why they are not reformed because they do not listen to our lectures, they do not listen to our talk and those who are not "radha khani", they are innovaters on account of ignorance, they come to our gatherings. When they are shown the light of the Qur'aan and hadith, they are reformed, but the "radha khanis" remain deprived because they understood innovations to be deen.)

So, in this mixed gathering, a person asked, 'Is Abu Bakr or Ali more virtuous?' it was a very delicate question. If he gives the correct answer, the shi'a will make a noise and if he gives the wrong answer that Hadhrat Ali τ is more virtuous, then it will contradict his belief and the Sunnis will be displeased. He rpelied, 'Amongst the people, the most virtuous was he whose daughter was in his ε house.' The Sunnis understood that the daughter of Hadhrat Abu Bakr τ (Hadhrat Ayesha radhiyALLAAHu anha) was in his ε house, that is why Hadhrat Abu Bakr τ is the most virtuous and the shi'as understood that the daughter of Rasulullaah ε (Hadhrat Faatimah radhiyALLAAHu anha) was in the house of Hadhrat Ali τ. That is why Hadhrat Ali τ is more virtuous. In this way, he stayed away from the displeasure of both of them and he gave such a reply that the snake died and the stick did not break. This is called tauriyah and there is scope for this.

A second incident of tauriyah

When Rasulullaah ε migrated, he was with Hadhrat Abu Bakr τ. The people of Makkah made an announcement

everywhere that whoever catches them alive and brings them, or brings their heads will get 100 camels. Those desirous went searching in all directions. At one place some people saw Rasulullaah ε and Hadhrat Abu Bakr τ. They knew Hadhrat Abu Bakr τ but they did not recognize him ε. They asked him, 'who is this person with you?' he replied, 'he is a person who shows me the path.' He τ meant that this is our Nabi who shows us the path of deen but the people understood that this is the guide of Hadhrat Abu Bakr τ that guides in the paths of the mountains. Such a sentence is called tauriyah. There is scope for it and it is not lying.

Fourth quality: obedience

The dictionary meaning of qanat, qunootan is to be obedient and humble, down to earth. Qanata lahu means to be humble before someone and the meaning of it in the verse is to be obedient to ALLAAH, to make the highest level of humility apparent before ALLAAH. Qaanit is someone who is obedient.

Those who believe in ALLAAH undergo great difficulty but remain on His obedience and they stay away from disobedience. They also come before people with humility. ALLAAH never likes pride in any way. It is stated in the hadith that he who raises his head, he will be disgraced and he who lowers himself, ALLAAH will raise him. Anyway, ALLAAH dislikes pride.

What is pride?

Three things are separate:

One is cleanliness and tidiness. A person likes to wear clean clothes, he keeps his house clean, his car is clean, everything of his is immaculate, he does not like dirt and disorganization; this is not pride. This is cleanliness and tidiness and this is part of Imaan.

Secondly; self-worth. Self worth is not pride. Self worth means that a person recognizes who he is. He does not disgrace himself anywhere, he recognizes that I am a believer; I should remain composed in being a believer. Staying away from disgracing ones self is self worth; this is not pride.

Thirdly, pride. **What is pride? To reject the truth and look down on others. This is pride.** If the truth is brought before a person, he rejects it, he prides over who he is and he disgraces others and understands that we are something and they are nothing. I am the greatest from all. I can tell other people but what right do they have to tell me. Thinking in this way is pride, which is disliked by ALLAAH.

The hadith states, ‘he who adopts humility for the sake of ALLAAH, ALLAAH will elevate him.’ The poet says,”the branch that is laden with fruit, it inclines towards the ground. And the branch that has no fruit lifts upwards. A perfect person does not think himself to be great, only an empty drum makes a noise”.

So, whenever the truth comes before a person, even if the person speaking the truth is lowly, but the truth is not a small matter, that is why, **when the truth comes before a person, he immediately accepts. This is the perfection of a person.**

Spending in the path of ALLAAH makes one deserving of Jannah

The fifth quality is to spend. Spending in the path of ALLAAH also takes a person towards Jannah. Every person

earns in the world. But the water that is coming, if it is gathered, there is no path for it to come out, the water will go down. If there is a path for the water to go out, then it's coming will not stop and the water will remain fresh. Therefore, the best way of making one's aakhirat is to spend in the path of ALLAAH. Wealth should not be thrown around and wasted. A person should spend for his needs, ALLAAH does not prohibit one from this, a person should spend on his family and fulfil their needs, ALLAAH does not stop from this.

The people of knowledge explained to Qaaroon that your share of the world, do not forget it. The wealth that ALLAAH has given you, spend it on your needs and whatever is left, spend it in the path of ALLAAH and know that your spending in the path of ALLAAH is in actual fact spending for yourself.

The paths of making the Aakhirah lively

There are two forms of worship; bodily and monetary. These are the two basic forms of worship. People do the bodily forms of worship easily but when the time comes for spending wealth, they think a thousand times. Well, if the needs of someone are not fulfilled, and he thinks and spends, then he is doing good. But there is a person who has so much wealth that it is assumed that zakaat is compulsory on him. This means that wealth which is more than his needs. At this time too, if a person stays away from spending that which is compulsory on him, then how can he acquire Jannah?

Why is it difficult to spend wealth?

It is difficult to spend wealth. One is that the love of wealth is natural, 'and he is very strong in love for wealth' (al Aadiyaat, 8). Then, man is proud, wealth is a thing of pride for

him. Therefore, he thinks that so much wealth should stay by him so that his head could remain high.

Then, man has needs linked to time. The shari'ah has considered his needs linked to time and it has not made zakaat compulsory on a person, but the person who has nisaab, and wealth that is over and above his needs, and it remains with him for a year. He also has emergency needs; he thinks that I do not know what I shall have to spend in future. The shari'ah has also considered this. Subsequently, it has told him to spend a little of the nisaab too.

The middle path of spending

It is also the command of shari'ah that do not spend everything, otherwise you will be in worry and do not tie your hands completely to your necks, otherwise the entire world will mock you, they will say, 'he is miserly, his palms never open.' So adopt the middle path.

Wealth is a support for people

In the first ruku' of Surah Nisaa' ALLAAH has made wealth a support for life. It is a support for people, like this pillar is a support for the roof; similarly, wealth is a support for people. If the wealth does not remain, then a person loses courage but if there are pillars placed beneath the roof that are more than the need and some are taken out that are beyond need, then what is the problem? Similarly, ALLAAH has given the command to spend wealth in this way.

Wealth belongs to ALLAAH; people are vicegerents over it

My brothers, in the Qur'aan ALLAAH says, 'and spend of that which We have made you vicegerants over.' (al Hadeed, 7) this wealth belongs to ALLAAH and you have been made

the manager over it. Now, ALLAAH gives the command that My wealth that is with you, spend so much of it, so why are you hesitant? Where is it your wealth?

Then, whatever you spend of it, ALLAAHI will replace it, 'and whatever you spend of anything, ALLAAH will replace it.' (Saba, 39) Where will the replacement come from? It is not known where it will come from. The qur'aan states, 'ALLAAH will grant a person provision from such places wherefrom a person will not even think.' (At Talaaq, 3)

One dealing is not permissible according to the shari'ah. That is, taking benefit from interest transactions but one person does not deal in them because they are not permissible. He suffers loss. So he does not know from where ALLAAH will replace it and give it, from that place he will get it.

The time of Sehri is valuable

The sixth and last quality is to wake up at the time of Sehri and to plead before ALLAAH and ask ALLAAH for forgiveness. This is the time of acceptance of du'aa'. The time of Sehri is taHajjud time. Today, in the blessed month, everyone can wake up because Sehri is Sunnah. There are virtues for making Sehri. However, after waking up, all the time goes in eating and drinking. We do not get the ability to perform 2 rak'at also. Why do we not get it? We do not want it, if we desire it, then we shall get the ability.

My brothers, this is a very valuable time. In Ramadhaan, this time comes very easily too. Therefore, he who wakes up for Sehri, he should perform 2 or more rak'ats of nafl. After performing nafl, he should make pleading du'aa'. Our lives are filled with shortcomings. So, ask ALLAAH to forgive us for all our sins.

Three conditions for sins getting forgiven

There are three conditions for the forgiveness of sins. If these three conditions are found, then it will be Taubah, otherwise it is lip service. Firstly, a person should regret the sins he committed. Secondly, he should promise that he will not do the sin again. Thirdly, he should ask ALLAAH for forgiveness, whether by speech or by action. It is quite apparent what verbal asking means and asking forgiveness by way of action is that a person should turn the page of his life. He should leave his evil life and adopt a good life. This is real Taubah. Without turning the direction of his life, just making Taubah by lip service is meaningless.

Brothers, take stock of your lives. The shortcomings in your life, the shortcomings in your worship, the shortcomings in your dealings, in character, in business, in clothing, is shaving the face, whatever deeds were against the shari'ah, shed tears over them and correct these deeds in future. Promise to stay away from these wrong deeds and ask ALLAAH for forgiveness. The court of ALLAAH is not a court of helplessness. Whoever knocks at His door, He will open it, whoever places himself at His doorstep is not turned away.

If a person breaks his Taubah a thousand times, the court of ALLAAH is not a court of helplessness!

Summary: these things of the world that please the heart, upon which you sacrifice, which you covet, behind which you run day and night, and behind which you spend all you energy, better than it are the bounties of Jannah. It is spring from eternity, there you will get pure spouses and beyond that is the pleasure of ALLAAH. But these things the believers will get who sought forgiveness for their sins, they made du'aa' to be saved from Jahannam, they had patience, were obedient, spent their wealth and they would get up at the end of the night and seek forgiveness for their sins. These bounties of the aakhirat are not for those trapped in the world, but they are for those servants who lived in the world and prepared for the aakhirat.

Then, these things of the world do not remain things of the world; they become items of the aakhirat.

My brothers, understand this well. The bounties that ALLAAH has given us in the world, it is in order to make our aakhirat. May ALLAAH grant us the ability to understand this subject and may He not make our gaze directed only to the world, but may He grant us the ability to make our aakhirat by means of the world. Aameen

وآخر دعوانا ان الحمد لله رب العالمين

b

(16) The complete reward for good deeds will be received in the Aakhirah

After the Masnun Khutbah, ‘indeed those who believe and do good deeds, for them will be an unending reward.’ (HaaMeem Sajdah, 8)

There is no value to good deeds without Imaan

Elders and brothers, this is a verse of Surah HaaMeem Sajdah. ALLAAHI says, ‘indeed those who believe and do good deeds.’ There is no value of good deeds without Imaan in the aakhirat. A hadith states that those who do good deeds without Imaan, the reward of their good deeds will be given to them in this world. There is no value or status to their deeds in the aakhirat. There, the good deeds will have value and status with Imaan.

In the Qur’aan, a number of examples are found regarding the good deeds done by non-Muslims. One of them is, ‘and those who disbelieve, their (good) deeds are like a mirage, it has no reality, but a person thinks it to be water (like in a desert) and he reaches there happily, until he reaches there and nothing is there. Those disbelievers who did good deeds and they had good hopes regarding them, they will need those deeds after they die but when they come with those hopes on the day of Qiyaamat, they will find nothing there and they will find ALLAAH there, then ALLAAH will take a complete

reckoning of them, i.e. after death, instead of taking, they will be giving.

There are a number of similar examples in the Qur'aan. The summary of them all is that good deeds will only benefit in the aakhirat if they are accompanied with Imaan. Although without Imaan, good deeds are good deeds, but in lieu of it, ALLAAH will give the reward to them in this world. Nothing will be saved for them in the aakhirat. However, those who believe and did good deeds, for them will be an unending reward. In this verse there are two things; one is that they will get the reward of their deeds in the aakhirat, secondly, that reward will never come to an end.

Three differences between good and evil

Man is human, he does good deeds and he also does evil acts and there are three differences between good deeds and evil acts. Firstly, evil are acts that are destroyed and when good deeds come into existence, then they are deeds that are never destroyed. The Qur'aan states, 'indeed good deeds wipe out evil acts; it finishes them off. This is advice for those who accept advice.' Advice is that do good deeds, through good deeds, the evil acts will be wiped out and it is stated in the hadith that when washing the face in wudhoo, then then the sins of the face fall off, when washing the hands, then the sins of the hands get washed off, when making masah, the sins of the head get wiped away and when washing the feet, the sins of the feet get washed away. When a person performs Salaah, then from one Salaah till the next Salaah, the sins are forgiven. From Jumu'ah to Jumu'ah the sins are forgiven on account of Jumu'ah. By keeping the fast of the day of arafah, two years of sin are forgiven. By keeping the fast of aashura', the sins of a year are forgiven.

There are other Ahadith like this as well from which it is proven that sins are deeds that get wiped away, to the extent

that the greatest sin is kufr and shirk. These also get wiped away by Taubah and Imaan. Islaam wipes out whatever was before it.

In summary, if a person wants to wipe his sins away, then every evil deed can be wiped away and ALLAAH has kept countless causes for the sins to get wiped away. After good deeds are done, they (the good deeds) are not wiped away. They can only be wiped away in one condition. ALLAAH says, 'this revelation has come to you and to the messengers before you that if you do shirk, then your deeds will be wiped away and you will be of the losers.' (Az Zumar, 65)

Secondly, the reward of good deeds are multiplied, they are made twice or more and the punishment for evil will not be multiplied. The amount of evil done, that is the amount a person will be punished.

How much does the reward for good deeds grow?

The general law is that a good deed is multiplied by ten, this is the least and the maximum is 700. However, there are two exceptions. Fasting is an exception and secondly, spending in the path of ALLAAH is an exception. The least amount of fasting is also ten but the maximum does not stop at 700. Until where does it go? ALLAAH knows best. ALLAAH did not make it apparent. It is stated in a hadith, 'there are two joys for a fasting person, the joy when breaking his fast and the joy when meeting his Rabb.' He will give him the reward of his fasting and the reward will be more than what he can imagine and he will be pleased.

The angels that record the good and bad deeds will not prepare half the register. They prepare the complete register. They write the good deeds and opposite it they write the reward too. However, the angels recording the good deeds have

been commanded by ALLAAH that My servants fasted for Me and only I shall give the reward. So, opposite to fasting, they leave the recording of the reward. In summary, the angels also do not know how much reward there is for fasting. One exception is this.

Secondly, spending in the path of ALLAAH is an exception, i.e. the efforts done in order to raise the word of ALLAAH, spending in them is an exception. The least number that it will be multiplied is ten, in fact, 700 and there is no limit to the maximum. The Qur’aan states that the example of spending in the path of ALLAAH is like a wheat seed. It is planted and it has 7 ears, in every ear there is 100 seeds. So, the total is 700 seeds. **In summary, the wealth spent in order to raise the word of ALLAAH, the reward begins from 700.** Then it is said, ‘and ALLAAH multiplies for whoever He wants.’ However, ALLAAH did not mention the maximum. In the hadith, Rasulullaah ε said that the spending of one mudd by the Sahabah in order to raise the deen of ALLAAH, if the people later have to spend equal to Mount Uhud, then too it cannot be equal to their spending. Just estimate, until where will the reward reach of that spent by the Sahabah.

How does reward increase?

There is a law of the increase of reward and that is it increases according to the place and circumstances. **You have heard the hadith that a prostitute gave a thirsty dog water to drink and its life was saved so ALLAAH gave her Jannah.**We can give bottles and bottles but we cannot get the same reward. It was a matter of occasion. The life of a dog was going and she did not have anything to take out water. She went into the well and filled water in her sock and held the sock using her teeth and came out, then gave the dog to drink. ALLAAH was grateful for this and this was shown by ALLAAH giving her Jannah. In this way, her life changed and

she became a pious servant of ALLAAH and her life ended on good deeds. She passed away and reached Jannah. This is increase of reward in terms of occasion. **Similarly, the reward of the Sahabah spending one mudd of barley was a matter of occasion.**

The spending before the conquest of Makkah and the spending after the conquest of Makkah is not the same. In Surah Hadeed it is said, ‘those of you who spent before the conquest of Makkah and fought are not equal; they are higher in status compared to those who spent later and fought. And ALLAAH has promised reward for all.’

Thirdly, a believer will get the reward of his good deeds in the aakhirat, not in the world. His sins are wiped out in the world or he is punished. This is because if the reward is given in the world, then the believers will a harmed a great deal. The life of the world will come to an end after a few days. Now, if the reward for good deeds is given in the world, like a palace is given in lieu of a Salaah, then when the person dies after 80 years, then the palaces will remain here. So the believer will be at loss and he will get reward in the aakhirat, that reward will remain forever.

In summary; no part of reward is attained in this world. It will be acquired in the aakhirat and this subject matter is discussed in Surah Yusuf. In two places in the story of Hadhrat Yusuf υ change came about. In both places, the Qur’aan stopped narrating and explained the lesson. The second place states that Hadhrat Yusuf υ was thrown into jail, he remained in jail for 9 years. Then the king saw a dream. The interpretation was given by Hadhrat Yusuf υ and he explained the plan too. The king heard the interpretation and believed and gave the command that bring him to me. Hadhrat Yusuf υ did not want to come and said, ‘The case in which I was put into jail, first that case must be finalized. Am I guilty or not?

Clarify this. The king called for the file from the court and the case began once again. The king called for all the women who accused and asked, 'Tell us, what is the matter?' they all said, 'SubhaanALLAAH, we knew no evil from him' the wife of the minister of Egypt said, "he is truthful, I invented the lie." The case was finalized that Yusuf υ is sinless. The women of Egypt had falsely accused him. Now Hadhrat Yusuf υ was called. He came and said something strange that the case I called for, the reason is that ny master, the governor of Egypt, he brought me up like a child. He kept me with honour in his house, his mind should be cleared that I did not lift a hand in his harem because a wooden horse cannot scream and the owl does not speak. I did not call this case to explain my innocence.

I do not feel my carnal self to be pure, every carnal self calls towards evil, yes, the one who is proected by ALLAAH, he can be saved from evil.

In summary; I called for this case in order to clear the mind of my master. I did not call for it to prove my innocence.

Then, when he spoke directly to the king, he believed in himeven more and he said that the interpretation you gave, it is difficult to practice on it. He said, "I can do this work, give me control of the produce of the entire country, I shall arrange everything." Subsequently, the king gave him control of all the produce of the entire country.

At this point, the Qur'aan stopped and advised that look, someone has stayed so many years in jail and came out. Now he has become the controller of all the produce of the country of Egypt. The entire country became his home that he can live where he wants. In this way We gave Yusuf control in the earth, he could go where he wanted.

He then gave a reply that why should ALLAAH not deal with every pious servant just as He did with Yusuf υ? The

reply given is that this was specific with Yusuf υ. It is not necessary that ALLAAHdeals with every pious servant in this way because the reward for piety is not given in this world. ‘we give Our mercy to whoever We want’ ‘and we shall not destroy the reward of the good doers’ i.e. he who is not given reward in the world, his reward will not be destroyed. He will be rewarded in the aakhirat. ‘And the reward of the aakhirat is better for those who believe and adopt Taqwa.’ This is because the reward of the world will come to an end and the reward of the aakhirat is everlasting. Anyway, in these verses it is explained that the reward of the good doers is not given in this world. However, if someone is given a few grains of rice to taste from the “deg”, and that will only be according to the expediency of ALLAAH.

Amongst the Sahabah, the uncle of Rasulullaah ε, Hadhrat Hamzah τ was martyred; at the time he only possessed a shawl. He was enshrouded in it and it was so small that if it was pulled over the head, then the feet would be uncovered and if it was pulled over the feet, then the head would be uncovered. Rasulullaah ε said that cover his head and place grass over his feet.

One was this Sahabi and there was another Sahabi Hadhrat Abdur Rahman bin Auf τ. When he passed away then after giving a part of his wealth as bequest, then so much gold remained that from his four wives, each wife got so much that in Bukhari we read the figure and tire. This was also a Sahabi and that was a Sahabi too but ALLAAH dealt with one Sahabi in one way and with another Sahabi ALLAAH dealt in this way. This is the grandeur of ALLAAH and there is expediency in it, which no one knows.

From amongst the Ambiyaa’, look at Hadhrat Dawud υ, Hadhrat Sulayman υ and Hadhrat Ayyub υ. ALLAAH gave them wealth without measure, and how did He give it to them?

A story is mentioned in Bukhari that once in the courtyard of the house of Hadhrat Ayyub υ, he was bathing. Suddenly, golden locusts rained down. Hadhrat Ayyub υ immediately began to collect them. Revelation came from ALLAAH that Ayyub, We have granted you wealth without measure; then too you are so desirous of wealth? Hadhrat Ayyub υ gave a good reply. He said, 'Rabb, what comes from You; how can I be patient regarding it?'

On the one side is these Ambiyaa', on the other side is our master. Two months would pass and there would be nothing to eat, no flour and no meat. He would live on dates and goats milk.

This incident is also mentioned in the hadith that on one occasion Hadhrat Jibreel υ was sitting by Rasulullaah ε when an angel from ALLAAH came. He gave salaam and said, 'ALLAAH enquires from you whether you want to be a servant Rasul or a king Rasul?' Rasulullaah ε looked towards Hadhrat Jibreel υ. Hadhrat Jibreel υ indicated that lower yourself. Subsequently, Rasulullaah ε sent the answer to the court of ALLAAH that I want to be a servant Rasul, one day I shall get food so that I may be grateful to ALLAAH and one day I will remain poor so that I may exercise patience and get reward.' This was how ALLAAH dealt with these Ambiyaa' and this is how He dealth with His beloved. This is the wisdom of ALLAAH. He knows the wisdom, who are we to intrude regarding the wisdom.

So, it is said, 'we grant Our mercy to whoever We want.' Anyway, the third difference is that the reward of good will be acquired in the aakhirat, not in the world and sins are wiped out in the world or a person will be punished for them.

The punishment will begin in the world, there are special servants of ALLAAH; their reckoning will be completed in this world. It is stated in the hadith that whoever ALLAAH decides

good for, towards the end of his life, ALLAAH will involve him in difficulties and calamity and He will give him the ability to exercise patience. Then, when he is cleansed of all his sins through calamity and difficulty, ALLAAHI will take his soul. In summary, this is the way ALLAAH deals with His special servants that in the world, their story is completed.

Then, if evil is left, there will be punishment in the grave. The sins will be washed there. There also, if there are sins left, then there will be punishment in the plains of reckoning and the story will be finished there and if the sins of an unfortunate person remain, then he will have to go to Jahannam in order to suffer punishment. Then, through the blessings of Imaan he will leave Jahannam and go to Jannah.

Hadhrat Shah Waliullaah α has written a hadith in Hujjatullaahi al Baalighah, I have not found the hadith until now but it will be somewhere. His gaze was broader than ours. The hadith states that Rasulullaah ε said that most of the punishment of my Ummah will be given in the grave.

Mention of the punishment in the grave in the Qur’aan

Some brothers here say that the punishment of the grave is not mentioned in the Qur’aan. If it is not in the Qur’aan, then, has the sky broken? Is it necessary for everything to be in the Qur’aan? If it is necessary, then what is the need for the Ahadith? This is the group that calls themselves the Ahl Qur’aan, in reality they are not Ahle Qur’aan, they are rejecters of hadith.

Summary: their request to see the punishment of the grave mentioned in the Qur’aan is not correct, but we shall explain. Today in Taraweeh the verses were recited in which the

punishment of the grave is explained so clearly that there cannot be a clearer verse than it. When Fir'awn and his nation were drowning in the sea, then a severe punishment overcame them while drowning. What was the punishment? The punishment was the fire of hell which was brought morning and evening to the people of Fir'awn and it was shown to them that look, this is your result. And on the day when Qiyaamat will be established it will be said to the angels, 'put the nation of Fir'awn into severe punishment'. Morning and evening Jahannam will be shown to them, they will be taken to the fire, this is the punishment of the grave.

However, there is not only punishment in the grave. Comforts also come to people. Remember the hadith that when a believer gives the reply to the three questions, then a window to Jannah is opened and breezes begin to blow from there, the grave is widened for 70 cubits and the angel says, 'sleep like a bride.' The bride does not sleep on the first first; she waits for someone. She sleeps waiting for the husband who is the most beloved person to her. He now comes to the room and he is the one who wakes her up. So the angels say that sleep like a bride. Now, the most beloved to you, ALLAAH, He will wake you up. So, the entire matter is that there is comfort for the pious servants of ALLAAH in the grave and there is punishment for the evil.

Summary; if a believer is punished in this world, then there will be no punishment for him in the aakhirat and if he is not punished, then there is punishment in the grave, if it is completed there, then there will be no punishment on the day of Qiyaamat. And if he is not punished there, then on the major day of Qiyaamat he will be, if it is completed there, then he will not go to Jahannam. If he is not punished on the day equal to 50000 years, then if ALLAAH did not forgive him and the intercession of the interceders was not accepted in his favour, then he will have to go to Jahannam in order to be punished.

Anyway, I was explaining that it is not necessary for every matter to be mentioned in the Qur'aan. That is why the hadith is proof that whatever is not in the Qur'aan it will be in the Ahadith. **The Ahadith regarding punishment in the grave are so many that they reach the level of tawaatur ma'nawi.** However, those who do not want to believe these Ahadith, they will be taking one leg of the chicken. Because these verses regarding punishment in the grave were recited in Taraweeh today, that is why I wanted to turn your attention towards them so that your minds remain clear.

وآخر دعوانا ان الحمد لله رب العالمين

Rulings

b

The ruling of taking welfare

Question: what is the ruling of taking welfare from the government for those who do not have jobs?

Answer: there are two instances of taking welfare;

One is that a deserving person takes, i.e. he definitely needs it and has no income and he can spend it in anyway. Secondly, one who does not deserve it, he takes it, i.e. he has income, he does need welfare but he hides his income and lies and takes welfare. So this will be misappropriation of the government wealth and the ruling of this is clear.

Taking pension from the government

Question: here (in Britain) after 60 years of age, the government gives the old people pension. So, can this money be used for Hajj and Umrah? Can it be given for the Masjid collection?

Answer: a person can perform Hajj and he can perform Umrah with it. He can also give for the Masjid collection from it. There is no problem. This is because there is a law that he who reaches 60 years of age, he is given pension. He gets the pension on account of the law. Therefore he can use it. If there is doubt in his mind that it is not known from which sources the government gets money, possibly, it could be from impermissible sources, then such wealth comes to us, then how can it be appropriate for us to go for Hajj and Umrah with that

money or how can it be appropriate to give it for the Masjid collection?

If this doubt arises, **then the reply is that the ruling will change when ownership changes.** For example, the government takes taxes oppressively from people or they took it because of a fine, they then give it to the old person so the ownership has changed. By the ownership changing, the laws will change.

Proof; it is stated in the hadith that Rasulullaah ε came home ans asked for some food. Subsequently, bread and vinegar was presented. He ε said, “The smell of cooked meat is coming, do we not have a share in it?” Hadhrat Ayesha radhiyALLAAHu anha said, “O Rasulullaah, this meat was given as charity to Barirah radhiyALLAAHu anha (she was a slave girl who was bought by Hadhrat Ayesha radhiyALLAAHu anha and was later freed.) She remained with Hadhrat Ayesha radhiyALLAAHu anha after getting freedom and studied under her. Someone gave charity to her, that meat was being cooked and charity was not permitted for Rasulullaah ε). He ε said, ‘It was charity for herand a gift for us.’, i.e. it is now permissible for us to use it. From this we learn that the laws will change when ownership changes.

Another example: Those giving zakaat gave to the poor, as long as the amount remained with the giver, it was zakaat. Then, when it is given to the poor and it goes into his ownership, it does not remain zakaat. The ownership changes. Now, the poor person can invite a wealthy person and he can gift to the wealthy person too.

However, if someone steals and brings money, and he gave it to someone as a gift, or he invites someone while he knows that this is stolen wealth, then it will not be permissible to take that wealth or accept the invitation. It is Haraam. **This is because a person does not own stolen wealth. So, if he**

invites someone or gifts to someone, then it will not be permissible. However, if a person joins his own wealth to it, or he mixes interest with it, and he mixes it in such a way that it cannot be differentiated, then it will be seen which wealth is more. Halaal or Haraam? If most is halaal, then it will be permissible to accept the invitation, otherwise not.

That is why it is said that it is necessary to give interest to the poor without the intention of reward, why? **Because the one who gets the interest is not the owner of it.** It is the wealth of someone, if he gets it and gives it to someone, and makes the intentin of reward, then it is one thing but the interest he gets from the bank, the one who takes it is not the owner. When he is not the owner, then how can the intention of reward be correct?

In essence, I was explaining that from the hadith of Hadhrat Barirah radhiyALLAAHu anha we conclude the law that the ruling will change when ownership changes and I was explaining that in interest and stolen wealth, the ownership does not change. Therefore the laws are separate. Where the ownership changes, like in zakaat, charity etc. the laws will change. So the government fund, although it is gathered from different channels, money comes from permissible avenues and also from impermissible avenues, but the government is first made the owner. The government is the owner; then it is given as pension. That is why it is permissible to take it and it could be spent in different ways, Hajj can be done, Umrah can be performed and it could be given for the Masjid collection as well.

As long as wealth is present with the poor person, the intention of zakaat can be made

Question: a person is sick, his call came a month ago and he sought help. He is a relative. Someone sent money from here. When he sent the money, he did not have any intention. Just like people help their relatives, in this way he sent the money. Now Ramadhaan came, he calculated his zakaat. Now he wants to count that money that he sent as zakaat. Is this permissible or not?

Reply: the intention of zakaat can be made on three occasions; one is when calculating. And he knows that 1000 rupees are compulsory upon him. He took out 1000 rupees and placed it aside, so this is intention. Now, he gives someone 25 from there, another person he gives 50, so the zakaat will be done. This is because when he separated the wealth he made the intention, there is no need to make the intention when spending. Secondly, someone calculated. He has to give 1000 rupees but he did not separate the amount. Then he gave someone 50 and he made the intention when giving and he wrote in his diary that on a certain date he gave 50 to someone. Similarly, after 15 days he gave a poor person 100 and he made the intention of zakaat and wrote it so this is also correct. The intention made together with giving the zakaat.

Thirdly, he did not separate the amount and he also did not make the intention when giving, but the amount he gave is still as is with the poor person. It was not spent. **So, as long as the amount is with the poor person, he can make the intention.** However, if the amount is used up or destroyed, then he cannot make the intention of zakaat.

Anyway, these are the three times when intention could be made. And in the matter asked about, it probably seems that the

sent amount is not with the person as given because this is an old story, therefore the intention of zakaat cannot be made now.

It is explained in Durr e Mukhtaar that it is conditional for the zakaat to be correct that the intention should be joined to the action of giving even if the joining is by way of command, like a person gave without intention, then he made the intention while the zakaat is with the poor person (so this is joining by way of command (hukmi) and the zakaat will be done).

Salaah is correct with silver and gold teeth

Question: if a person has gold teeth, then is his Salaah done or not?

Answer: it could be done. Whether the teeth are gold or silver, or even iron, or copper, the Salaah will be correct. There is no difference. This is like having gold, silver, iron etc. in the pocket and the Salaah will be valid.

If there is doubt that it is not permitted for men to use gold, then it should be known that at the time of need, it is permissible to use gold as teeth. **It is stated in the hadith that the nose of a Sahabi was cut off during a battle. He got a nose made of silver but it would smell. Subsequently, Rasulullaah ε gave him permission to make a nose of gold.** The analogy of teeth is made from here because silver teeth become black that is why it is permissible to cover the teeth in gold.

The money of Haraam meat is also Haraam

Question: A person owns a restaurant; the meat there is Haraam, chicken and beef. So, is the money from it also Haraam?

Answer: definitely it is Haraam. When he sells Haraam, then the money from there will also be Haraam, how can the money be halaal?

Although in this ruling of earning, the majority amount will be considered, it is not for the hotel people, but if he invites someone or gives a gift or for collection, then should the person accept the invitation or the gift? Should the collection money be taken or not? However, for the hotel people one is that the money is Haraam because even if one drop of urine falls in a bucket of milk, all the milk will be impure. Similarly, if one dollar of Haraam comes in the income of someone, then the entire income will be impure.

Working in a hotel where Haraam is sold

Question: A person works in a restaurant where Haraam items are sold (like wine, Haraam meat etc.) so what is the ruling? Is his income permissible or not? Should a person work in such a hotel or not?

Answer: Income mixed with filth is permissible but a person should not work in such a place. He should search for another job. When he gets another job, then he should leave this work, just like someone working in a bank, this will be the ruling because it is not permissible to work in a bank. Interest transactions take place there. And interest transactions are accursed, no matter by what or how it is affected by interest. **However, if someone is working then the wages he gets there, it will be permissible because the bank does not only**

have interest, it has other sources of income too. Banks make drafts and take fees, which are permissible. Similar will be the case with other things. However, many of the bank dealings are based on interest. That is why interest also accounts in its income and the worker gets paid from the total. That is why the wages are permissible. However, it has filth in it. Like a window has a yellow glass, so the rays of the sun that will shine on it, it will be yellow. Similarly, the money from the bank as wages, it is mixed with filth and comes. Similarly, when Haraam is sold in a hotel, this will be the case.

Regarding working in a bank, the Mufteen have given fatwa that he should not leave his job immediately but he should seek a new job. When he gets another job, then he should leave the job at the bank. Similarly, he should leave the job at the hotel but he should first look for another job, then leave this one.

Coming to the Masjid with a suit

Question: in these countries, people generally wear suits. This is the general clothing. What is the ruling regarding coming to the Masjid for such people? Is there no problem with performing Salaah in these clothes?

Answer: People keep separate clothes for work. They wear a suit and tie. I do not stop them. They are helpless. But when people come to the Masjid, they wear the same clothes. This is not correct. People should dress Islaamically and come to the Masjid. If a person performed Salaah in those clothes while on duty, then fine, but when he completes work and comes home, he should change his clothes. Then, when he comes to the Masjid, he should wear Islaamic clothes and come.

This shoud be understood that just as there is uniform to go to the office, there is also a uniform when coming to the court of ALLAAH, and that is Islaamic clothing because English clothes seem good when wearing them but when a person goes

into Sajdah, then he becomes half naked. Therefore, a person should not wear such clothes when coming to the house of ALLAAH.

In fasting, forgetfulness is forgiven, why is it not forgiven in Salaah?

Question:

If someone eats or drinks forgetfully during fasting, then the fast does not break, but the Salaah breaks, why is there a difference?

Answer:

The difference is because there is a hadith regarding fasting and there is no hadith regarding Salaat. The demand of Qiyaas is that both of them should break, but on account of the hadith, fasting does not break – by way of istihsaan. The hadith is, Rasulullaah ε said, “When a person eats or drinks forgetfully, then he should complete his fast, i.e. the fast does not break by eating or drinking forgetfully. ALLAAH has fed him and given him to drink, i.e. he ate without will, and in this case he will not be taken to account.’

However, when does forgetfulness happen? When the fast does not ‘get’ a person, when a person is not hungry or thirsty and when in summer, in the afternoon, the fast ‘gets’ a person, then there is no forgetfulness. Yes, two people forget,

One is in the beginning of Ramadhaan, forgetfulness happens. Then, when it becomes a habit, then no forgetfulness occurs.

Secondly, there is forgetfulness in optional fasts. Those who keep optional fasts by the grace of ALLAAH, they sometimes forget. He goes to a friend, tea was brought, he also drank with everyone else and he did not remember his fast.

Why do people keep few nafl fasts?

However, people have stopped keeping optional fasts, the habit of leaves, cigarettes, paan, gutka, tea etc. that we have adopted, these do not let us keep optional fasts. These habits sit on our heads such that 11 months pass and we do not keep any optional fast, otherwise, in winter, fasting is a cold blessing. The fast does not 'get' us, we do not feel hungry or thirsty and we have acquired reward. A cold bounty is that which we attain without difficulty, but, oh, bad habits remain, they are just not left behind.

There is no forgiveness for forgetting or ignorance in Salaah

Anyway, by eating and drinking forgetfully, the fast is not broken; in fact, the fast is not even makruh. If there is a mistake in Salaah, then the Salaah will be broken. If out of forgetfulness or not knowing the ruling, a person did something that invalidates Salaah, then the Salaah will be invalid. The hadith states that Hadhrat Mu'awiyah bin al Hakam Sulami τ, who was a new Muslim, had came and joined the Salaah. Someone sneezed during Salaah so he said, 'may ALLAAH have mercy on you.' The people stared at him. He said, 'why are you staring at me?' the people then hit their hands on their thighs. This is an indication among the Arabs to remain silent, like we place the finger on the mouth. When the Salaah was completed, then Rasulullaah ε called him. He says, 'may my mother and father be sacrificed upon you. He ε did not shout me, nor did he reprimand me, but he said, 'there is no permission to speak to people during Salaah, i.e. whether it is speaking on purpose or forgetfully, whether a little or a lot. The Salaah is nullified.' Therefore, the other things that break Salaah are made analogy of upon speaking, Salaah is nullified through them but the fast will not break by eating or drinking forgetfully.

The intellectual difference between Salaah and fasting

The intellectual difference is that when a person performs Salaah, then he is in a special condition. In this condition, there is no forgetfulness and there is no condition like this in fasting that will remind a person of fasting. Therefore, there can be forgetfulness in fasting. And if you say that there is no forgetfulness in Ramadhaan, then the reason is that a habit is formed in Ramadhaan. Therefore there is no forgetfulness. However, forgetfulness does occur in the beginning of Ramadhaan and in optional fasts. Therefore, the shari'ah has forgiven forgetfulness and because in Salaah, there is such a condition that reminds a person of Salaah, that is why there is no scope for speaking. Whatever a person speaks, the Salaah will be nullified.

Three necessary rulings of wudhoo'

Hadhrat Laqeet bin Sabirah τ asked regarding wudhoo, i.e. the method of wudhoo. Rasulullaah ε said, "Perform wudhoo completely, in order to complete wudhoo, washing the limbs thrice have been made Sunnah so that the washing once which is obligatory, it is completed and in masah, a quarter of the head is obligatory but making masah of the entire head is Sunnah so that a quarter of the head is made masah of completely. And make khilaal between the fingers, between the fingers and between the toes. This ruling is especially important in those countries where there is little water. In Britain there is lots of water but it is not free. It has to be paid for; then also, there is a cost to heat the water.

However, I see one person using water for wudhoo that five people can use, the tap is open, he is sitting and speaking or making miswaak and the water is flowing. While making miswaak, a considerable amount of time is spent but he does

not have the ability to close the tap, whereas the water that is flowing has to be paid for, then also, there is separate payment for heating it.

Similarly, there are lights in the Masjid. Those who go to relieve themselves, they leave the light on and the lights burn the entire night, when it supposed to be that when a person goes to the toilet, he should turn the switch and when he has completed and comes out, then he should switch it off. Lights are not free, money has to be given, and you give it. The money comes from collecting from you.

I asked a person that what difficulty is this that no lights are switched off here. The servant of the Masjid does not do it as well. The person told me the reason and I understood it. He said, ‘the matter is that we live in rented places and the lights are included in the rental. Therefore, the bad habit has come from there that leave it on; we shall lose nothing. I understood this. Once the habits are spoiled, then it happens in all places. Therefore, my brothers, do whatever you want in your rented homes but protect the wealth of the Masjid in the Masjid.

In summary, wherever there is a lot of water, if khilaal is not done properly there, then the possibility of the places in between the fingers remaining dry is less but in those countries where there is very little water, wudhoo is done with a little water. So if the fingers are not wet and passed through the other fingers, then there is possibility of the place remaining dry.

Clean the nose well; when placing water in the nose, then take up some water through breathing it up. The objective of cleaning the mouth and nose is that the mouth and nose are cleaned. Use the miswaak and clean the mouth well so that the odour from the mouth is removed. Then remove the dirt from the nose so that it is removed, then stand before ALLAAH.

However, if someone is fasting, then he should not exaggerate in taking up water. He should first hold his breath then take water up. If he continues breathing, and he takes up water, then the water will go up. Therefore Rasulullaah ε said, ‘If you are fasting, then take up water into the nose with caution because if the water goes to the head, the fast will be nullified.’

Similarly, sometimes a person goes to swim in the condition of fasting; then he dives. He who is accustomed, he will hold his nose, then also water will not got to his head, but someone who is inexperienced, it is possible that water goes up to his head and once water goes to the head, the fast will be nullified.

If a large amount is needed for treatment, can one give zakaat?

Question:

A person’s neighbour earns and lives for the day but his son is in immediate need of marrow replacement. However, he does not have the ability to afford to purchase the marrow, will it be permissible to give him zakaat?

Answer:

If he is wealthy, then it will not be permissible to give him zakaat. If zakaat is given to him, then the zakaat will not be valid. He who has the nisaab for Qurbaani, sadaqatul fitr, i.e. he owns the small nisaab; he is wealthy. He cannot be given zakaat. However, if he is in debt, then he could be given. He should take a loan and purchase it, then he will be in debt. Now the zakaat money can be given to him.

Should qadhaa umri or nafl and Sunnah be performed first?

Question:

A person has many qadhaa in his life, so should such a person perform nafl and Sunnah or should he perform qadhaa umri?

Answer:

Such a person should first perform qadhaa umri. Then, once he completes his qadhaa umri, then he can perform Sunnah and nafl because Fardh is Fardh. The Salaah which he missed, it will be necessary to complete them. And nafl is nafl; its status comes later. Therefore, the person should first compensate for the missed Salaah. **He should perform qadhaa umri in place of Sunnah, in place of nafl, in place of tahiyyatul wudhoo and in place of tahiyyatul Masjid.** Then, when he has completed the qadhaa according to his estimation, he should perform other nafl Salaah.

Translation edited by

A.H.Elias (Mufti)

May ALLAAH be with him

10th Muharaam 1434

24 th November 2012